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PRAYER-BOOK.

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W P Kerkar
B. 366

THE

ARYAN

PRAYER-BOOK

IN SANSKRIT

(With an English Translation).

51501

परब्रह्मस्तुतिः

COMPILED BY

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ERRATA.

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Part I.	31	14	navel	nave.
	56	8	sojourn	eternal abode.
Part II.	48	foot note	o	of

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असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमय ।

बृहदारण्यक. I. 3. 28.

From the unreal lead me to the Real.
From darkness lead me to Light.
From death lead me to Immortality.

Brihadâranyaka. I. 3. 28.

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Judge not the Lord by feeble sense,
But trust Him for His Grace.

Longfellow.

What are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing **God**, they lift not hands of **Prayer**
Both for themselves and those who call
them friends?

Tennyson.

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PREFACE.

It is often stated by a few well-meaning, enlightened, and patriotic Indians of eminence that the Sacred Literature of the Hindus is so varied and intricate as not to allow of a comprehensive **Prayer-Book** being compiled in our holy language, Sanskrit, for general use and acceptance. With a view to see how far this statement is founded on fact, I devoted myself to the study of Aryan Sacred **Writings**; and I was glad to find it possible to compile an un-sectarian and universal **Prayer-Book**, which, as a tentative edition, was placed before the public in 1902. This attempt was much appreciated throughout India; and kind suggestions were sent to me by several enlightened gentlemen of our land towards the improvement of the book. Hence this permanent edition is now brought out, incorporating many of their valuable suggestions.

The first conception of The **Supreme Being**

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by the Indian Aryans, as found in their Sacred Writings—the **Holy Vedâs**—is thus described by Sir W. Jones, one of the most eminent of Western Scholars*:—

"Perfect Truth; Perfect Happiness; Without equal; Immortal; Absolute Unity, Whom neither speech can adequately describe, nor mind can comprehend; All-pervading; All-transcending; Delighted with His own boundless Intelligence; Not limited by Space or Time; Without feet, moving slowly; Without hands, grasping all worlds; Without eyes, all-surveying; Without ears, all-hearing; Without an intelligent guide, understanding all; Without cause, the First of all causes. All-ruling; All-powerful; The Creator, the Preserver, and the Transformer of all things"—such is the Great **One.**

Such a grand and philosophic **conception** of God is scarcely found in the Sacred Literatures of other nations.

---

* Sir W. Jones' works, Vol. VI., quoted in Lord Gouranga Vol. II. Preface.

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No civilised nation or community worth the name exists in the world, which does not offer some kind of **prayer** or other to the **Supreme Being**, the **Divine Father**, the **First Cause**, be He called by the name of *Deus*, *Nārāyan*, *Vishnu*, *Siva*, *Jehovah*, *Jove*, or *Lord*. **Prayer** is the first **Breath** of **Divine Life**; it is the pulse of the believing soul; and it is the issue of a quiet mind of untroubled thoughts. **Prayer** is the great solace of the afflicted and the suffering. The Hindus, like the Jews, have been essentially a **religious** people, and are accordingly enjoined to engage themselves in the service of God, even when they are attending to their ordinary duties of life as citizens or householders. Hence they work, walk, converse, bathe, eat, and sleep **religiously**. While the orthodox Mahomedan engages himslf in offering prayers to God five times a day, the Hindu is enjoined to offer his devotions at least three times a day—morning, mid-day, and evening.

It is this special power of offering **prayer** and holding **communion** with God, as well as the power of **reasoning**, embodied in language—

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written or spoken–that distinginshes **man** from brute **creation.** There is often a divergence of opinion as to the elements that should go to constitute '**Prayer**'. It may be classed in three ways. This may take the form, firstly, of a request for the bestowal of temporal blessings and material comforts—such as the supply of 'daily bread' and other physical wants, the removal of a temporary ailment, the downpour of a shower of rain in times of scarcity for food or drought, or deliverance from evil, from which the votary may suffer. This kind of **prayer** is often characterised as indicative of a *low mark of civilization.* Illustrations of this kind of **prayer** may be seen in Nos. 74, 77, 78, 79, 81 of Part I, and in Karuṇākara Stôtram (करुणाकरस्तोत्रम्) page 78, Part III. Secondly, we may offer **Prayers** for spiritual growth, for enlightenment, or for the overcoming of temptations, or for help in intellectual and moral difficulties; and such specimens may be noticed in Nos. 73, 75, 76. 80, of Part I.

Lastly, **Prayer** may assume a loftier form of

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ecstatic contemplation of the Divine Goodness, Power, Beauty, Perfection, Omniscience, Omnipotence, His Glorious Manifestation as the universe, and of such other of His Infinite Characteristics or Attributes. (vide nos. 70, 71, 72, 83). In this no request for any temporal blessing is made; and it consists in meditation on, and adoration of, the Divine Perfection, or **worship** of God, and in an intense aspiration for **union** with God. "This is the ecstasy of the mystic, the meditation of the sage, and the soaring rapture of the *saint*."* *This form of* **prayer** may be termed "**communion** between the *Divine* and the *human*", when the votary pours himself in love and veneration for the most Beloved—that All-pervading, All-embracing, All-sustaining Life and Love, without Whose Impulse neither a dry leaf moves, nor a sparrow falleth to the ground. Hence the **worship** of God which is no other than 'the rapt adoration, from which all petition is absent, and which seeks to pour itself forth in

* Esoteric Christianity by Annie Besant. P. 278.

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sheer **love** of the Perfect' is the easiest means of union with God.*

All forms of '**Prayer**' are efficacious, provided they are offered by sincere and penitent hearts; and their effects are as much governed by natural laws as are all other kinds of human activity. Ordinarily speaking, every person feels himself a more elevated and purified being after offering '**Prayer**' than before it. This is within the experience of all.

The Present short **Compilation** arranges the following well-known and typical **extracts** in Part I, which are taken from the Vedas† and the Upanishads under the heads of (I) **Desire for the Highest Knowledge** (II) **General Characteristics of God** (III) **His Relation**

* For further elucidation on the subject of efficacious 'prayer', the reader is referred to the admirable work of "Esoteric Christianity" by Annie Besant. Chap. X.

† The Vedic texts are all printed with the traditional '*svara*' marks. Those from the Upanishads, though not printed with such marks (excepting the Taittirîya Upanishad), are usually recited with a traditional intonation which may be easily ascertained from learned Sanskrit Scholars and Pandits.

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to the Kosmos (IV) **Means and Attainment of Salvation** and (V) **Concluding Prayer.**

That the first four divisions of the above are needed (*vide* pages of **Contents** Part I) as preliminary steps with a view to gradually lead the earnest seeker-after-truth ultimately to the **General Prayer** will be obvious from considerations such as "What are we? Whence are we? Whither are we drifting?—questions which even a casual observer of events will find it necessary to ask himself, as he advances in years. Man, in his *evolution* through Kosmic life according to karmic laws, has to pass through various stages of existence, attaining more and more spiritual advancement, as he ascends the scale of higher and higher forms of life, and developing the **divinity** in him to higher and higher degrees of *perfection* till he becomes one with the *All-Pervading Supreme Being*. In our journey of life towards this **Final Goal**, any honest attempt towards the attainment of final **Beatitude and Perfection** will naturally lead us to (1) a Desire for the Highest Knowledge, to secure which we have to seek instruction at the

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feet of our learned and pious preceptors, who having regard to our penitential attitude, will gladly initiate us into the Knowledge of the **One, Who** is without a **Second,** thus leading us to the knowledge of (II) **His leading Characteristics.** This knowledge brings us face to face with our (III) **Relationship to God** which is briefly noted in Section iii of Part I. This again brings us to the question as to the best means of attaining that **Oneness** which our relationship with the Lord clearly indicates. These means are pointed out in section IV. of the same Part. Thus it will be seen how the last section of Part I, referring to the " **Concluding Prayer,** " is related to the rest.

The kind attention of the reader is specially invited to the hoary Vedic Text of the Rig Veda (Vide No. 85), styled **'Congregational Prayer'**, wherein we are enjoined to meet together and talk together for purposes of offering a common **Prayer** to the **Almighty** with a common end and aim, a common purpose, a common deliberation, and a

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common national policy. This extract clearly inculcates the idea of **universal brotherhood** and **national organization** to achieve common ends and to realise common hopes and aspirations.

The Selections of Part II are taken entirely from **Bhagavadgita** (The **Celestial Song**, or the **song of the Blessed One**) following the same scientific arrangement as that of Part I. In this are inserted two **special prayers** intended for the use of all Hindu students in Schools and Colleges, the **'Initiatory Prayer'** being recited by all Hindu children before school-work begins, while the **'concluding prayer'** is to be used at the close of school-work on working days. The **'Gita'** is 'pre-eminently a call for the performance of *duty* and *action*, irrespective of its consequences, and exhorts the votary thus—"As the ignorant act from selfish motives, so should the wise man act, but **unselfishly**, ever with the good of people at heart". (III. 25). It is an expression of an all-absorbing national vitality. It does not concern itself with any particular **'Credo'**;

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but it is, in the words of Sister Nivedita, 'at once the smallest and most comprehensive of the Scriptures of the world'. It is the supreme imperative. "Play thy whole part in the drama of time, devoting every energy, concentrating thy whole force"—This is as much the duty of the pious and the learned as it is of the labourer, the unlettered, and the poor, so that **Salvation** and the **beatific Vision** is within the reach of all. The Divine Voice declares that by worshiping God, and doing the duty of his station, every person may attain perfection; for he is the true worshipper "who offers to Me with devotion ever a leaf or a flower, or a cup of water".* Those who worship Me, renouncing all actions in Me, with entire devotion ... , of them I become ere long the **Saviour** out of this ocean of this mortal world,† and finally the '**Gita**' concludes with the gracious words "Putting aside all doctrines, come thou to **Me** alone for shelter, I will liberate thee from all sins, do thou not grieve"‡. Such is the blessed message of the Lord to mankind!

* IX. 26. † xii 6-7. ‡ xviii. 66.

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In Part III are found suitable SELECTIONS of **prayer** from the two great epics—The Ramayana, the Mahabharata—and the Srimad Bhâgavata, to which are added, one well-known extract from Vishnu Purãna (Dhruva's **Prayer**), and another from Skânda Purana, both of which are unsectarian in character. These **Prayers** are suited to different grades of intelligence and conditions of life. As an **Appendix** are inserted the well-known **Karunâkara Stotram**(heart-melting **Prayer**), and **Arti Stôtram** (**आर्तिस्तोत्रम्** = Penitential Prayer), and **final invocation,** invoking blessings for all mankind.

The Translation of the **extracts** mainly follow those of Max Muller and Annie Besant, wherever they are available. Short well-known **precepts** and ethical **sayings** that used to be current in the mouths of every Aryan Youth, are inserted as *Footnotes* on every page to refresh the young reader's memory; and an **analysis** of the **headings** of **Part** I, pointing out their *rationale*, is given in the **Contents.**

In these are inculcated the most funda-

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mental principles of UNIVERSAL RELIGION such as:—

(1) There is God. (2) He is Sentient. (3) He is the only One God, having neither an equal nor a superior. (4) He is worshipped by mankind under different names—Jehovah, Jove, Lord, Nârâyaṇa, Siva,, Allah &c. (5) He is the Creator of all, without Himself being created; and as such, the **Father** of all mankind. (6) All are therefore **brethren**, being **His children.** (7) Many of His subjects are sinful. (8) He is their only **Saviour.** (9) They shall be saved.

Above all, I would make an humble request of the reader in these words—"Read the **Prayer-Book** daily, make its doctrines the constant rule of your faith, and its precepts, (given as **footnotes**) the constant rule of your practice."

Should a kind and sympathetic perusal of this book lead the reader to bestow some thought on the **problems of life**, I shall consider myself amply rewarded.

January, 1905.

M. B. SRINIVASIENGAR.

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Congregational Prayer.

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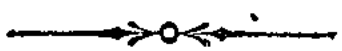
85. **Final invocation.**



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श्रीगुरुभ्यो नमः

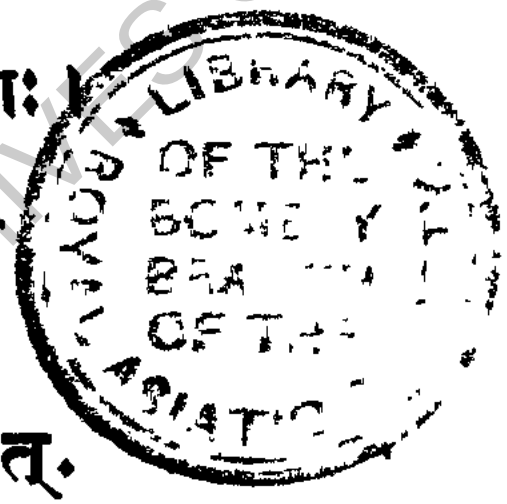
Obeisance to the Spiritual Preceptors.

परब्रह्मस्तुतिः

DIVINE PRAYER.

प्रथमो भागः ।

PART I.



ओं तत् सत्.

Aum Tat Sat (invocation !)

१. सत्यमेव जयते नानृतम्.

मुण्डकोपनिषद्. III. 1. 6.

1. **Truth** conquers, and not **untruth.**

Mündakopanishad, III. 1. 6.

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I परतत्त्वजिज्ञासा.

DESIRE FOR THE HIGHEST KNOWLEDGE.

२. सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीमि ॥
ओमित्येतत् । कठ. I. 2. 15.
ओमिति ब्रह्म ।
ओमिति इदँ सर्वम् ॥
तैत्तिरीय. I. 8. 1.

2. That **Word** which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that **Word** I tell thee briefly. It is **Aum**.

Aum means Brahman.

Aum means all this. Taittirîya. I. 8. 1.

सत्यं वद.—Say what is true.

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ओमित्येतदक्षरमुद्गीथमुपासीत.

छान्दोग्योपनिषद्. I. 1. 1.

Let a man meditate on the syllable *Aum*, called the *Udgîtha* (Brahman).

Chchândôgya Upanishad I. 1. 1.

३. यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्मेति. तै. III. 1. 1.

3. *That* from whence these beings are born; *That* by which, when born, they live; *That* unto which they go; *That* into which they enter at their death, try to know *That*. *That* is Brahman. Taittiri'ya. III. 1. 1.

धर्मं चर.—Do thy duty.

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४. आत्मा वा अरे द्रष्टव्यश्श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

बृहदारण्यक. II. 4. 5.

4. Verily, the Self is to be seen, to be heard, to be perceived, and to be marked (contemplated upon), O Maitréyi!

Brihadâranyaka II. 4. 5.

५. तस्मै स विद्वानुपसन्नाय सम्यक्-प्रशान्तचित्ताय शमान्विताय ॥
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

मुण्डक. I. 2. 13.

5. To that pupil who has approached him (spiritual teacher) respectfully, whose thoughts are not troubled by any desires,

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धर्मो विश्वस्य जगतः प्रतिष्ठा.—The eternal Law is the pivot of the universe.

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and who has obtained perfect peace, the wise teacher truly told that knowledge of **Brahman** through which he knows the **Eternal and True Person.** Mündak. I. 2. 13.

६. दहरं विपाप्मं परवेश्मभूतं यत्पुण्डरीकं पुरमध्यसँस्थं । तत्रापि दहरं गगनं विशोकस्तस्मिन्यदन्तस्तदुपासितव्यम् ॥

तैत्तिरीय. VI. 23.

6. There is a sinless, subtle, and excellent seat (heart) lotus-like in form, situated in the midst of the body; within this lies the sorrowless subtle Ether. *That which* exists within that Ether, *That* (Brahman) should be meditated upon.

Taittiri'ya VI. 23.

धर्मेण पापमपनुदति.—By the practice of Virtue man uproots his sin,

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७. सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । छा. III. 14. 1.

7. All this (verily) is Brahman. Let a man calmly meditate on *It* as *That* wherefrom the universe is born, whereinto it is merged, and whereby it is maintained.

Chchândogya. III. 14. 1.

८. तमीश्वराणां परमं महेश्वरं
तं देवतानां परमं च दैवतं ।
पतिं पतीनां परमं परस्तात्
विदाम देवं भुवनेशमीड्यम् ॥

श्वेताश्वतरोपनिषत् VI. 7.

8. Let us know That Highest Great Lord of lords, the Highest Deity of deities, the Master of masters, and the Highest above, to be our Divine Being, the Lord of the world, and the Adorable God.

S'vetâsvatara VI. 7.

धर्मान्नातिदुश्चर.—Do not transgress thy duty.

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९. अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः । तं स्वाच्छरीरात् प्रवृहेन्मुंजादिवेषीकां धैर्येण। तं विद्याच्छुक्रममृतम। तं विद्याच्छुक्रममृतम ॥

कठ. II. 6. 17.

9. The Person, not larger than a thumb, the Inner-self, is always settled in the heart of men. Let a man draw that Self forth from his body with steadiness, as one draws the pith from a reed. Let him know that Self as the Bright, as the Immortal; yea, as the **Bright, as the Immortal.** Katha. II. 6 17.

१०. तमेवैकं जानथ आत्मानं। अन्या वाचो विमुञ्चथ। अमृतस्यैष सेतुः॥

मुण्डकोपनिषत् II. 2. 5.

लोके धर्मिष्ठं प्रजा उपसर्पन्ति.—In the world men approach the virtuous.

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10. Know Him alone as the Self, and leave off all other words! He is the bridge of Immortality.

Mündakōpanishad II. 2. 5.

II स्वरूपलक्षणम्.

CHARACTERISTICS OF GOD.

११. सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशांगुलम् ॥ पुरुषसूक्तम् 1.

11. A thousand heads has *Purusha*, as well as a thousand eyes and a thousand feet. He it is that has encompassed the whole earth, and has spread beyond it by ten-fingers' breadth (*i. e.* in all directions).

Purusha Sûkta. I.

मातृदेवो भव.—Adore thy mother as God.

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१२. पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यं।
उतामृतत्वस्येशानो यदन्नेनातिरोहति। पुरुषसूक्तम्. II.

12. All this (Kosmos), is *Purusha* Himself. He is what has been, and what will be. Since He manifests Himself in the form of the universe (for the enjoyment and benefit of all creatures), He is also the Lord and Giver of Immortality.

Purusha Sûkta. II.

१३. अजायमानो बहुधा विजायते।
तस्य धीराः परिजानन्ति योनिम्। तैत्तिरीय. III. 41.

13. Though unborn, He takes birth (incarnates) in manifold ways; and His Nature the wise do comprehend. Taitti. III. 41.

पितृदेवो भव.—Adore thy father as God.

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१४. इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्। एकं सत् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

ऋग्वेद. I. 164, 46.

14. They call *Him* Indra, Mitra, Varuṇa, and Agni; and He is heavenly nobly-winged Garutmân. That which exists is *One*; sages call *It* variously—as Agni, Yamà, and Mâtarisvan. Rigveda I. 164, 46.

१५. तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदुचंद्रमाः। श्वेताश्वतर. IV. 2.

तदेव शुक्रममृतं तद्ब्रह्म तदापस्स प्रजापतिः॥ सर्वेऽनिमेषा जज्ञिरे विद्युतः पुरुषादधि। तै. IV. 2.

आचार्यदेवो भव.—Adore thy preceptor as God.

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15. That Self indeed is Agni (fire), *It* is Vâyu (wind), *It* is Sūrya (Sun), and It is Chandramas (moon). *It* indeed is the great Light, the Immortal. *It* is Brahman, *It* is water; and It is He, the Prajâpati, (the Lord of all creatures). All the winkless demigods are born of this *Lightning*, This Effulgent *Purusha*.

Swetâs. IV. 2; Tait. iv. 2.

१६. नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ॥ श्वेता. VI. 13.

16. He is the Eternal among eternals; the Thinker among thinkers; Who, though One, fulfils the desires of many.

Svêtâsvatara. VI. 13.

अतिथिदेवो भव.—Adore thy guest as God.

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१७. विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्। संबाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः ॥

ऋग्वेद. X. 81. 2. श्वेता. III. 3.

17. That One God having His eyes, His face, His arms, and His feet in every place, when producing heaven and earth, join men with arms, birds with wings.

Rigveda X. 81. 2; Svêtâsvatara. III. 3.

१८. स वृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम् ॥

श्वेता. VI. 6.

18. He is superior to, and different from, the universe, time, and object having form, through Whom the World revolveth.

Svêtâsvatara VI: 6.

सत्यान्न प्रमदितव्यम्.—One should not swerve from truth.

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१९. एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

श्वेताश्वतर. VI. 11.

19. He is the one God, hidden in all beings, All-pervading, the Self within all beings, watching all our works, dwelling in all beings, the Witness, the Perceiver, the only One, free from qualities. S'vetâsvatara VI. II.

२०. एकस्मिन् बहुधा विचारः । शतं शुक्राणि यत्रैकं भवन्ति । सर्वे वेदा यत्रैकं भवन्ति । सर्वे होतारो यत्रैकं भवन्ति । समानसीन

धर्मान्न प्रमदितव्यम्:—One ought not swerve from duty (moral law).

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आत्मा जनानां ॥ अन्तःप्रविष्टः
शास्ता जनानां सर्वात्मा ।
सर्वाः प्रजा यत्रैकं भवन्ति ॥

यजुर्वेद—आरण्यक. III. 2. 4.

20. He (Brahman), though one, is regarded as many. Many a luminary becomes one in Him. All the Vedas become one in Him. In Him all the *hōtâs* (sacrificers) become one. He is the equally-seated Âtman (Soul) in all beings.

He is the Inner-soul of all existences, seated in the heart of all embodied beings; He is the Director of all creation; and all creatures become one in Him.

Yajurveda Âranyaka III. 2. 4.

कुशलान्न प्रमदितव्यम्.—One should not neglect what is useful.

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२१. हँसः शुचिषद्वसुरन्तरिक्षसद्धोतावेदिषदतिथिर्दुरोणसत्। नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्।

कठ. V. 2; ऋग्वेद. IV. 40. 5.

21. He, Brahman, is the Sun (Haṁsa) dwelling in the bright heaven; He is the air (Vasu) dwelling in the sky, He is the fire (Agni) dwelling on the sacrificial hearth; He is the guest approaching the house; He dwells in men, in gods, in the sacrifice, and in heaven; Substances emanating from water, from earth, from sacrifice, and from mountains—all these are the true Brahman.

Katha. V. 2; Rig. IV. 40. 5.

भूत्यै न प्रमदितव्यम्.—One should not neglect greatness.

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२२. अतस्समुद्रा गिरयश्च सर्वेऽस्मात्स्यंदन्ते सिंधवस्सर्वरूपाः। अतश्चविश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा॥ तै. VI. 20.

22. From Him proceed all oceans and all mountains; from Him flow rivers of all varieties. From Him grow all plants, and all aqueous products, since this Being pervades all creatures as their inner Soul.

Tait. VI. 20.

२३. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति॥ कठ. V. 15.

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्.—One should not neglect the study and teaching of the Vedas.

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23. The sun does not shine there (on the Brahman), nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His Light all this is lighted.

Kathopanishad. V. 15.

२४. यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥

तैत्तिरीय. II. 9. 1.

24. It is Brahman, from Whom all speech along with the mind turns away, unable to reach *It*; he who knows the bliss of that Brahman, fears nothing. Tait. II. 9. 1.

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि— Whatever actions are blameless, those should be followed; not others.

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२५. यस्मात्परं नापरमस्ति किंचित् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्षइव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ श्वेताश्वतर III. 9.

25. This whole universe is filled by this Person (*Purusha*) to Whom there is nothing superior; from Whom there is nothing different, than Whom there is nothing smaller or larger, Who stands alone fixed like a tree in the sky. S'vetâsvatara III. 9.

२६. एष आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः ॥ छान्दो. VIII. 1. 5.

नानृतात्पातकं परम्.—There is no greater sin than untruth.

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26. He is the Self, free from all sin, free from old age, free from death and grief, free from hunger and thirst, Whose Desires and Will are always infallible.

Chchândògya VIII. 1. 5.

२७. अणोरणीयान्महतो महीयाना-
त्मास्य जन्तोर्निहितो गुहायां।
तमक्रतुः पश्यति वीतशोको
धातुःप्रसादान्महिमानमात्मनः।

कठ. II. 20.

27. The Self, smaller than small, greater than great, is hidden in the heart of this creature. A man who is free from desires and free from grief, sees the Majesty of the Self by the Grace of the Creator.

Katho'panishad. II. 20.

न परदारान् गच्छेत्—Do not approach another's wife (with sinful thoughts).

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२८. यदा तमस्तन्न दिवा न रात्रिः न सन्नचासच्छिव एव केवलः । तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी. श्वे. IV. 18.

28. When there was darkness, there was neither day nor night; neither Sat (manifest) nor Asat (unmanifest). Siva, the blessed alone, is there. That is the Eternal, the Adorable Light of Savitri; and from Him proceeded the ancient wisdom.

Svetâsvatar. IV. 18.

२९. बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति । दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम ॥

मुण्डक. III. 1. 7.

न सुरां पिबेत्—Do not drink any liquors.

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29. *That* (Brahman) shines forth grand, divine, inconceivable, smaller than small; *It* is far beyond what is far, and yet near here; *It* is hidden in the cavity (of the heart) among those who see *It* even here.

Mundaka III. 1. 7.

३०. स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः।

श्वेता. VI. 9.

30. He is the Cause, The Lord of the lords of the organs; and there is of Him neither parent nor lord. S'vetâsvatara VI. 9.

३१. अदृष्टो द्रष्टाऽश्रुतश्श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता। नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नाऽन्योऽतोऽस्ति

न कलञ्जं भक्षयेत्—Do not take any intoxicant (tobacco).

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मन्ता। नान्योऽतोऽस्ति विज्ञाता
एष आत्माऽन्तर्याम्यमृतः ।

बृहदारण्यक. III. 7. 23.

31. He (Brahman) is unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but He, there is no other hearer but He, there is no other perceiver but He, there is no other knower but He. This is the Self, the Ruler within, the Immortal. Brihadăranyak. III. 7. 23.

३२. एतद्वैतदक्षरं गार्गि ब्राह्मणा
अभिवदन्ति अस्थूलमनण्वह्-
स्वमदीर्घमलोहितमस्नेहमच्छा-
यमतमोऽवाय्वनाकाशमसङ्गम-
रसमगन्धमचक्षुष्कमश्रोत्रमवा-

नाप्सु मूत्रपुरीषं कुर्यात्—One should not desecrate water with urine or excreta.

**गमनोऽतेजस्कमप्राणममुखम-
मात्रमनन्तरमबाह्यं न तदश्नाति
किंचन न तदश्नाति कश्चन.**

बृहदारण्यक. III. 8. 8.

32. O. Gargi, the Brahmanas call this the **Akshara** (Imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire), nor fluid (like water); It is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without a mouth, without measure, having no within and no without, It devours nothing; and no one devours It. Brihadâranyaka III. 8. 8.

न निष्ठीवेत्—One should not gargle, and thereby pollute water.

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३३. एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः। एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः। बृहदारण्यक. III.8.9.

33. By the command of that **Akshara** (Imperishable), O Gargi, the Sun and Moon stand apart; by the command of the **Akshara** (Imperishable) heaven and earth stand apart. Brihadâranyaka. III. 8. 9.

३४. अपादपाणिर्जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः। स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्॥

श्वेताश्वतर. III. 19.

न विवसनस्नायात्—One should not bathe without clothing.

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34. Grasping without hands, hasting without feet, He sees without eyes, He hears without ears. He knows what can be known, but no one knows Him. They call Him the First, the Great Person (*Purusha*).

S'vetâsvatara III. 19.

३५. यस्मिन्निदं संचविचैकं स ओतः प्रोतश्च विभुः प्रजासु । प्रतद्ब्रोचे अमृतन्तु विद्वान् गंधर्वो नाम निहितं गुहासु ॥ तै. ब्र. IV. 3.

35. He, Brahman, in whom this Kosmos is collectively and distributively merged as one, is the Lord of creatures pervading them breadthwise as well as lengthwise; the learned sage Gandharva proclaimed Him as the Immortal One, and the Being seated in the cavities (of their hearts). Tait. IV. 3.

आहारशुद्धौ सत्वशुद्धिः—From purity of food emanates purity of **Satwa.**

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३६. स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः। ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥

छान्दोग्य. VII. 25. 1.

36. He is below; He is above; He is behind; He is before; He is on the right; He is on the left. The Governor of Times—past and future, He is the same to-day as to-morrow.

Chchândōgya VII. 25. 1.

III. तस्य जगद्व्यापारादीनि.

HIS RELATION TO THE KOSMOS.

३७. सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तप-

सत्वशुद्धौ ध्रुवा स्मृतिः—From purity of **Satwa** results unfailing memory.

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स्तप्त्वा। इदं सर्वमसृजत। यदिदं किञ्च। तत्सृष्ट्वा। तदेवानुप्राविशत्। तदनुप्रविश्य। सच्च त्यच्चाभवत्॥ तैत्तिरीय. II. 6. 1.

37. He wished, may I be many, may I grow forth. He brooded over Himself (like a man performing penance). After He had thus brooded, He sent forth (created) all whatever there is. Having sent forth, He entered into it. Having entered it, He became *sat* (what is manifest), and *tyat* (what is not manifest). Tait. II. 6. 1.

३८. सूर्याचंद्रमसौ धाता यथा पूर्वमकल्पयत्। दिवं च पृथिवीं चांतरिक्षमथो स्वः॥ तै. प्रश्न iv. 9.

अहरहस्सन्ध्यामुपासीत.—Observe Sandhyà (rites) daily.

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38. He is the Upholder (*Dhâta*) that created, as before, the sun and the moon, the heavens, the earth, the intervening ethereal regions, and then the Paradise.

Tait. Prasna, iv. 9.

३९. सदेव सोम्येदमग्र आसी-देकमेवाद्वितीयम् ।

छान्दोग्य. VI. 2. 1.

39. "In the beginning," my dear (S'veta-kétu), "there was *That* only, which is *One* only without a second."

Chchândógya VI. 2. 1.

४०. सन्मूलास्सोम्येमास्सर्वाः प्रजास्सदायतनास्सत्प्रतिष्ठाः ॥

छान्दोग्य. VI. 8. 6.

40. Yes, all these creatures, my son, have their root in the *True;* they dwell in the *True;* they rest in the *True.*

Chchândógya VI. 8. 6.

यज्ञेन द्विषन्तो मित्रा भवन्ति—By sacrifice, even our enemies become friends.

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४१. ऐतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।

छान्दोग्य. VI. 8. 7.

41. Now *that which* is that *subtile essence*, (the root of all), in *It* all that exists has its self. It is the *True*. It is the *Self*, and thou, O S'vetakétu, art *It*.

Chchândōgya VI. 8. 7.

४२. यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति। यथा सतः पुरुषात् केशलोमानि तथाक्षरात्संभवतीह विश्वम् ॥

मुण्डकोपनिषत्. I. 1. 7.

42. As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the

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सत्येन वायुरावाति.—By the eternal law of Truth the wind blows.

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head and the body, thus does everything arise here from the Indestructible.

Mündak. I. 1. 7.

४३. भीषास्माद्वातः पवते भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति ॥

तै. II. 8. 1.

43. From terror of *It* (Brahman), the wind blows; from terror the sun rises; from terror of *It*, Agni and Indra; yea, Death runs as the fifth. Tait. II. 8. 1.

४४. अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः। वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ मुण्डक. II. 1. 4.

सत्येनादित्यो रोचते—By the eternal law of Truth does the Sun shine.

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44. Fire (the sky) is His head; His eyes the sun and the moon; the quarters His ears; His speech the Vedas disclosed; the wind His breath; His heart the universe; from His feet came the earth; He is indeed the inner Self of all things. Mundak. II. 1. 4.

४५. तदेवर्तं तदु सत्यमाहुस्तदेव ब्रह्म परमं कवीनाम् । इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्त्ति भुवनस्य नाभिः । तै. आ. 6. 2.

45. *That* is the *Right*; they proclaim That to be the Truth; That itself is the Supreme Brahman of the sages. He is the navel (prop or centre of the world), and supports the whole universe already manifested, and to be manifested hereafter, as well as maintains the righteous performance of sacrifices and of charitable deeds.

Tait. Aranyaka. VI. 2.

सत्ये सर्वं प्रतिष्ठितम्.—In Truth everything is centred.

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४६. पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।

श्वेताश्वतर. IV. 8.

46. His High Power is revealed as manifold, as inherent knowledge, inherent and unfailing strength, and as inherent and unfailing activity. Svétâsvatara IV. 8.

४७. तद्यथा रथनाभौ च रथनेमौ चाराःसर्वे समर्पिताः। एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एते आत्मानः समर्पिताः॥ बृहदारण्यक. IV. 5. 15.

47. As all spokes are contained in the axle and in the felly of a wheel, so also are con-

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तस्मात्सत्यं परमं वदन्ति—Hence they declare Truth to be Supreme.

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tained in this Self all things, all gods, all worlds, all existences, and all these souls.

Brihadâraṇyaka II. 5. 15.

४८. यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाशः। उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते। उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि। यच्चेहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितम॥

छान्दोग्य. VIII. 1. 3.

48. As large as **this ether** (all space) is, so large is **that ether** within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both

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दमेन दान्ताः किल्बिषमवधून्वन्ति.—The self-controlled shake off their sins by self-restraint.

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lightning and stars; and whatever there is of Him (The Self) here in this world, and whatever is not (whatever has been or will be), all that is contained within Him.

Chchândōgya. VIII. 1 3.

४९. यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ॥ ऋग्वेद. X. 82. 3.

49. He who is our Father, Projenitor and Director, and Who is cognisant of all places and worlds. Rigveda. X. 82. 3.

५०. यच्च किंचिज्जगत्यस्मिन्दृश्यते श्रूयतेपि वा। अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

तैत्तिरीय. VI. 11.

नहवै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति.—There is no disappearance of pleasure and pain as long as the self is *embodied*.

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50. Whatever is in this world, seen or heard of, Nârâyaṇa pervades *all that*, inside and outside. Taittirîya Upanishad. VI. 11.

५१. सूर्यो यथा सर्वलोकस्य चक्षु-
र्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः

कठवल्ली. II. 5. 11.

51. As the Sun, the eye of the whole world, is not contaminated by the external impurities connected with the eyes of the world, thus the One Self within all things is never contaminated by the misery of the world, being Himself without.

Katha. II. 5. 11.

दमो भूतानां दुराधर्षम्.—Self-restraint is not accessible to all creatures.

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५२. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति*।

ऋग्वेद. I. 164. 10. श्वे. IV. 6. मुण्ड. III. 1.

52. Two birds, with fair wings, knit with bonds of friendship, cling to the same tree; one of the twain eats the fruit of the sweet fig-tree; the Other looks on without eating.

Rigveda I. 164. 10.

* This well-known hymn of the Rigveda represents the Supreme Being and the human soul as two birds occupying one and the same tree (fig.) viz. the human body. It is the latter (human soul) that partakes of the joys and ills of life which are represented as the fruits of the fig-tree; while the former (Supreme Being) looks on unaffected.

शमेन शान्ताश्शिवमाचरन्ति.—The calm-minded do good to humanity by virtue of their calmness.

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IV. मोक्षोपायः तत्प्राप्तिश्च.

MEANS AND ATTAINMENT OF SALVATION.

५३. न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । परेण नाकं निहितं गुहायां बिभ्राजदेतद्यतयो विशंति । वेदांतविज्ञानसुनिश्चितार्थास्संन्यासयोगाद्यतयश्शुद्धसत्वाः । ते ब्रह्मलोके तु परांतकाले परामृतात्परिमुच्यन्ति सर्वे ।

महानारायण. X. 5. 6. कैवल्य.

53. Neither by sacrificial rites, nor by offspring, nor by wealth, nor by renunciation, do men attain immortality; only a few

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उत्तिष्ठत जाग्रत.—Arise, awake.

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ascetics, who are imbued with the wisdom of Vedanta philosophy; and who are possessed of clear **Satwa**-quality, well-purified by Sanyâsayoga (the doctrine of total renunciation), so that they may freely enter into the Effulgent Brahman that is happily seated in the cavity of the heart—only these are, at last, freed from all bonds of births in the Noumenal world of Brahman.

Mahânârâyaṇa X. 5. 6. Kaivalya.

५४. नाविरतो दुश्चरितान्नाशान्तो नासमाहितः। नाशांतमानसो वापि प्रज्ञानेनैवमाप्नुयात्.

कठ. I. 2. 24.

54. But he who has not turned away from his wickedness, who is not tranquil and subdued, or whose mind is not at rest, he can never obtain the Self even by knowledge.

Katha. I. 2. 24.

ज्योतिरहं विरजा विपाप्मा भूयासम्—May I, who am really of pure light, become free from impurity, and free from evil!

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५५. नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिंगात् । एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥

मुण्डक III. 2. 4.

55. Nor is that Self to be gained by one who is destitute of strength or of earnestness, or without right meditation. But if a wise man strives after it by those means (by strength, earnestness, and right meditation), then his Self enters the home of Brahman.

Mündak, III. 2. 4.

५६. न तस्येशे कश्चन तस्य नाम महद्यशः । न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनै-

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अशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः—Neither pleasure nor pain touches the soul freed from the body.

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नमः । हृदा मनीषा मनसाभि-
क्लृप्तो य एनं विदुरमृतास्ते
भवन्ति ॥ तै. प्र. VI. 3.

56. There is none to control Him. His Fame is infinitely magnanimous. His form is not discernible, nor could one see Him with the naked eye; but those who are blessed with a pure heart, a keen intellect, and a sharp mental eye, and who therewith can cognise the Lord, soon attain final beatitude.

Taitiriya. IV. 3.

५७. नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष
आत्मा विवृणुते तनूं स्वाम् ॥

कठ. I. 2. 23.

मुमुक्षुर्ब्रह्मोपासीत.—One anxious for Salvation, should meditate upon Brahman.

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57. That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. To him the Lord reveals Himself. Katha I. 2. 23.

५८. रसो वै सः। रसँ ह्येवायं लब्ध्वा-नन्दी भवति। तैत्तिरीय. II. 6. 1.

58. That Brahman is bliss itself; on attaining this, the soul feels happy. Tait. II. 6. 1.

गायत्री—Gâyatrî.

५९. तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्। य. एका-ध. IV. 4.

ऋग्वेद. III. 62, 11.

59. Let us adore that excellent glory of the divine Sun, *Savitri* (the Godhead who illuminates all, from whom all proceed, to

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दानेन द्विषन्तो मित्रा भवन्ति.—By gifts even enemies are converted into friends.

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whom all must return), Who may stimulate our understanding aright. Rig. III. 62. 11.

६०. ऋतꣳसत्यं परं ब्रह्म पुरुषं कृष्णपिंगलं । ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ।

महानारायण. 12–14.

60. Obeisance to the Luminous Divine Purusha, Parabrahman, of dark-blue tawny appearance, of superior strength, of multiform eyes, having the universe as His Body.

Mahânarâyaṇa 12–14.

६१. भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।

मुण्डक. II. 2. 8.

धर्मज्ञसमयः प्रमाणम्.—The opinion of the wise constitutes the standard of authority.

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61. The fetter of the heart is broken, all doubts of man are solved, and all his works (with their effects) perish, when He has been beheld, Who is **High and Low** (Cause and Effect). Mündaka, II. 2. 8.

६२. तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेत एवꣳहास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति. छान्दोग्य. V. 24. 3.

62. As the soft fibres of the **ishîka-reed**, when thrown into the fire, are burnt, thus all his sins are burnt whoever offers this **agnihotra**, with a full knowledge of its true purpose. Chchandogya. V. 24. 3.

वेदाश्च.—As also the Vedas (constitute authority).

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६३. यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

श्वेताश्वतर. VI. 18.

63. Seeking for emancipation, I go for refuge to that God Who is the **guiding light** to the understanding of all souls—He Who first creates Brahman (four-faced), and delivers the Vedas to him (for propagation).

S'vetâsvatara. VI. 18.

वेदोऽखिलधर्ममूलम्.—The Vedas are the root of all **Dharma.**

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६४. श्यामाच्छबलं प्रपद्ये । शबलाच्छ्यामं प्रपद्ये । अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामि ।

छांदोग्य. VIII. 13. 1.

64. After having contemplated on the azure-coloured Almighty Being, I adore (the Supreme Lord) as embodied in matter and spirit; and contemplating on Him as embodied in matter and soul, I again adore Him as Brahman possessing that Divine Effulgence. Shaking off all evil as a horse shakes his hairs, and forsaking the body as the moon frees herself from the mouth of Râhu (darkness), I obtain, self satisfied, the uncreated world of Brahman.

Chchândôgya. VIII. 13. 1.

यस्माद्धर्मानाचिनोति स आचार्यः—He from whom the pupil learns all Dharmas, is the **preceptor.**

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६५. तपसोवरिष्ठाज्ज्ञात्वा तमेवं मनसा हृदा च भूयोन मृत्युमुपयाहि विद्वान् तस्मान्न्यासमेषां तपसामतिरिक्तमाहुः ।

तैत्तिरीय. IV. 77. 63.

65. Having realised Him (Brahman) by means of superior penance, and with a pure mind and sincere heart, the sage will never again approach Death. Hence the wise declare the act of 'delivering one's self to the Lord' to be superior to all varieties of penance. Taittirîya IV. 77. 63.

६६. सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता । तैत्तिरीय. II. 1. 1.

तस्मै न द्रुह्येत् कदाचन.—Such a teacher none should hate.

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66. He who knows Brahman which is Cause, (not effect) Which is conscious, Which is without end, as hidden in the depth of the heart, in the highest ether,—he enjoys all blessings at one with the Omniscient Brahman. Taitirîya. II. 1. 1.

६७. यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ।

मुण्डक. III. I. 3.

67. When the seer sees the Brilliant Maker and Lord of the world, as the Person, as Brahman, as the Primal Cause, then that wise individual, shaking off good and evil, free from all bonds of transmigration, attains the utmost equality or perfection with the Lord. Mündaka. III. 1. 3.

सह्रि विद्यातस्तं जनयति.—It is he that generates him (the pupil) from knowledge.

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६८. स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते। न च पुनरावर्तते। न च पुनरावर्तते।

छान्दोग्य. VIII. 15. 1.

68. He who behaves thus all his life, reaches the world of Brahman, and does not return (to this world); yea, he does not return. Chchândôgya VIII. 15. 1.

६९. अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते। एष आत्मेतिहोवाच एतदमृतमभयमेतद्ब्रह्म। छान्दोग्य. VIII. 3. 4.

69. Now that serene being who after

तच्छ्रेष्ठं जन्म.—Such (spiritual) birth is the best.

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having risen from out this earthly body, and having reached the highest light (Self knowledge) appears in his true form, that is the Self, thus he spoke (when asked by his pupils):—This is the Immortal, the Fearless, this is Brahman.

Chchândôgya. VIII. 3. 4.

V. चरमस्तुतिः

CONCLUDING PRAYER.

७०. पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥
तस्मात् प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यं ।

मृदुः शान्तो दान्तो ह्रीमान् दृढधृतिः अग्लास्नुः अक्रोधनः अनसूयुः—

पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ।

भगवद्गीता. XI. 43–44.

70. Thou art the Father of all things, animate and inanimate; Thou art the Great Sage and Teacher of the universe, and worthy to be adored by all. There is none like unto Thee. Where, then, is there in the three worlds one superior to Thee, Who art of unequalled Glory? Wherefore I bow down before Thee, and with humble supplication crave Thy mercy (for eternal salvation). O Lord, Who art worthy to be adored, bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.

Bhagavadgita XI. 43-44.

The pupil ought to be mild, peaceful, enduring, modest, resolute, active, unprovoked, and free from hate.

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७१. ओम। अन्तश्चरसि भूतेषु गुहायां विश्वमूर्तिषु। त्वं यज्ञस्त्वं वषट्कार-स्त्वं रुद्रस्त्वं प्रजापतिः।

तैत्तिरीय. X. 31.

71. Aum. In their cavities (hearts) Thou pervadest all creatures of manifold forms. Thou art the Sacrifice; Thou art the holy enunciation of the Sacred formula **Vashat**; Thou art Rudra (Destroyer); Thou art the **Prajâpathi** (Lord of creatures).

Taittiriya X. 31.

७२. चरणं पवित्रं वितंतं पुराणं येन पूतस्तरति दुष्कृतानि। तेन पवित्रेण शुद्धेन पूताः अतिपाप्मानमरातिं तरेम॥ लोकस्य द्वारमर्चिमत्पवित्रं

नात्मप्रयोजनश्चरेत्—One should not act selfishly.

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ज्योतिष्मद्भ्राजमानं महस्व-
दमृतस्य धाराबहुधा दोहमानं
चरणं नो लोके सुधितां दधातु॥

तैत्तिरीयब्राह्मणम्. III. 12. 3.

72. May we surely cross over the ocean of our sin, our terrible enemy, being purified by Thy Divine Pure and Everlasting Feet. Those Feet, with Whose Grace man gets rid of all his evils—those glorious Feet, the Threshold of the (Noumenal) world, the Ever-luminous, the Pure, the Brilliant, the Ever-shining and Effulgent, that profusely pour their choicest showers of ambrosia in diverse ways (on the universe), may They strengthen and consolidate our possession of sound knowledge and righteous conduct on earth!

Taittiríya Brâhmaṇa. III. 12. 3.

दत्वा च नानुकथयेत्—One should not proclaim one's own gift.

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७३. विधर्तारं हवामहे वसोः कुवि-
दूनातिनः।सवितारं नृचक्षसम्॥
अद्यानो देवसवितः प्रजावत-
सावीस्सौभगम्। परादुःष्वप्न्यं
सुव॥ विश्वानि देवसवितर्दुरि-
तानि परासुव। यद्भद्रं तन्म
आसुव॥ महानारायण. IX. 5. 6. 7.

73. We invoke the great Savitri, the Progenitor, the Upholder of all, and the Bestower of knowledge on the world, Who distributes wealth to us all unasked.

O Savitri, Divine Creator of the world, deign to us prosperity, becoming Thy creatures. Be pleased to remove all affliction, causing bad dreams.

कृत्वा च नानुस्मरेत्.—Nor should one vaunt his good deeds.

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O Creator, be pleased to remove all our sins, and condescend to bestow on us whatever good Thou deemest fit.

Mahanârâyaṇa IX. 5. 6. 7.

७४. मा नस्तोके तनये मा न आयुषि मा नो गोषु मानो अश्वेषु रीरिषः। वीरान्मानो रुद्रभामितो वधीर्हविष्मन्तो नमसा विधेमते ।

कृष्णयजु. का. IV. प्र. V. अ. 10. 6.

74. May Thou not destroy our offspring, nor our son! May Thou not reduce the longevity of our life! May Thou not ruin our cattle! May Thou not destroy our horses. May Thou, O Rudra! being adored by us, not kill our kith and kin; devoted to the worship of fire with sacrificial offerings in our hands, we supplicate before Thee with our prostrations for Thy mercy.

Yajur. IV. 10. 6.

आत्मप्रशंसां परगर्हामपि च वर्जयेत्—Self-adulation and slander of others, one should give up.

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७५. हिरण्यशृंगं वरुणं प्रपद्ये तीर्थं मे देहि याचतः ॥ यन्मया भुक्तम्-साधूनां पापेभ्यश्च प्रतिग्रहः । यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् । तन्न इंद्रो वरुणो बृहस्पतिस्सविता च पुनंतु पुनः पुनः ॥ महाना. V. 11. तै. प्रश्न. IV. 12.

75. O Varuṇa, I take shelter with Thee Who art fretted with gold, be pleased to bestow upon me, thy supplicant, purity.

Whatever sin has arisen from my taking food in undesirable places, or from receiving gifts from sinners, and whatever sins have been committed by me in thought, speech, or action, all this may Indra, Varuṇa, Brihaspati, as well as Savitri remove, and purify me again and again. Tait. IV. 22.

दृप्तो धर्ममतिक्रामति.—A proud man will transgress the law.

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७६. सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः।नाकस्य पृष्ठमारुह्य गच्छेब्रह्म सलोकताम् ॥

तै. प्र. IV. 8.

76. Thus purified, without any dirt, finally absolved, and free from guilt, may I soar up to the highest heavenly regions, so as to secure equal sojourn with the Almighty Brahman. Taittiriya. IV. 8.

७७. अपैतु मृत्युरमृतं न आगन्वैवस्वतो नो अभयं कृणोतु। पर्ण वनस्पतेरिवाभिनश्शीयताँरयिस्सचतान्नश्शचीपतिः।

तैत्तिरीयोपनि. IV. 65.

धर्मातिक्रमेण पुनर्नरकः—Such a transgression leads to hell again.

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77. May Death withdraw from us. May immortality approach us. May Vaivasvata (Lord in the sun) vouchsafe us full protection and freedom from all fear. May our wealth develop and increase like the budding leaves of a tree. May **S'achîpati** (Lord of S'achi or Speech) help us.

Taittiriya. IV. 65.

७८. तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदश्शतं जीवेम शरदश्शतम् । नंदाम शरदश्शतं । मोदाम शरदश्शतम् । भवाम शरदश्शतम् । शृणवाम शरदश्शतम् । प्रब्रवाम शरदश्शतम् ।

मातरि पितर्याचार्यवच्छुश्रूषा—Obedience to the mother as well as the father like unto the preceptor.

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अजितास्याम शरदश्शतम्
ज्योक् सूर्यं दृशे । तै. आ. IV. 24.

78. May we live a hundred years to see (the Sun=the Lord), May we live (in plenty through His Grace) for a hundred years; may we be joyful for a hundred years; may we be happy for a hundred years; may we be secure for a hundred years; may we learn (our ancient wisdom) for a hundred years; may we teach our descendents the same for a hundred years; may we never meet with reverses, and may we long live to see and adore the Sun.

Tait. Aran. IV. 24.

७९. मोषुवरुण मृन्मयं गृहं राजन्नहं
गमम् । मृळासु क्षत्रमृळय ॥

ऋग्वेद. VII. 89. 1.

79. O Lord Varuna, let me not obtain the house of clay! *i. e.* the mortal body which I now have; O Thou of shining wealth, make me happy; have mercy on me.

Rigveda. VII. 89. 1.

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८०. अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥

ऋग्वेद. I. 189. 1. ईशावास्य. 18.

80. Agni! lead us on to wealth (beatitude) by a good path, Thou, O God, Who knowest all things! Keep far from us crooked evil; and we shall offer Thee the fullest praise. Rigveda I. 189, 1. Vajasneya Samhita, 18.

८१. तच्छंयोरावृणीमहे। गातुं यज्ञाय गातुं यज्ञपतये। दैवीस्वस्तिरस्तुनः स्वस्तिर्मानुषेभ्यः। ऊर्ध्वं जिगातु

आत्मज्ञं ह्यर्चयेद्भूतिकामः—He who is desirous of prosperity, should worship the knower of Brahman.

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भेषजम् । शन्नो अस्तु द्विपदे ।
शं चतुष्पदे । यजुरारण्यक I. 40.

81. We pray for the assuagement of ills that exist and for blessings; so that we may chant in praise of Sacrifice, chant in praise of the Lord of Sacrifices. May divine blessings come to us! May blessings come to all men! May healing medicaments be over us! May health or prosperity attend on our two-footed (sons, relatives and servants)! May health attend on our four-footed (cows, horses, goats &c., and other domestic animals). Yajurâranyaka. I. 40.

८२. नमो ब्रह्मणे नमो अस्त्वग्नये
नमः पृथिव्यै नम ओषधीभ्यः ।
नमो वाचे नमो वाचस्पतये नमो
विष्णवे बृहते करोमि ॥

यजुरारण्यक. I. 30.

श्रद्धया देयम्.—Whatever is given should be given with faith.

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82. Salutation to Brahman, Salutation be to Agni, Salutation to the earth, Salutation to the plants, Salutation to speech, salutation to the Lord of speech. (Finally) I offer Salutation to the great Vishṇu (Pervader).

Yajurâranyaka. I. 30.

८३. यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः । तस्य प्रकृतिलीनस्य यः परस्स महेश्वरः ।

महानारायण. 10. 8.

83. That *Syllable* (Aum) which stands at the beginning of all Vedas, that *Syllable* which stands supreme at the end of all Vedas, is absorbed in its Prakriti (*Primary cause*, letter A). He who is supreme to this A, is no other than *Paramèsvara*, the Great Lord. Mahânârâyaṇa. 10. 8.

८४. एतद्वचेवाक्षरं ब्रह्म एतद्वचेवाक्षरं परम् ।

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एतद्ध्येवाक्षरं ज्ञात्वा
यो यदिच्छति तस्य तत् ॥
एतदालंबनं श्रेष्ठ-
मेतदालंबनं परम् ।
एतदालंबनं ज्ञात्वा
ब्रह्मलोके महीयते ॥

कठ. I. 2. 16. 17.

84. That (Imperishable) *Syllable* means Brahman, That Syllable means the Highest Brahman. He who knows that Syllable, whatever he desires, is his. This is the Best Support. This is the Highest Support. He who knows that Support is magnified in the world of Brahman.

Kathôpanishad I. 2. 16-17.

सत्यान्नास्ति परो धर्मः—There is no religion higher than **Truth**.

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सामाजिक स्तुतिः.
CONGREGATIONAL PRAYER.

८५. संगच्छध्वं संवदध्वं संवो मनांसि जानताम्। समानोमंत्रस्समितिस्समानी समानं मनस्सहचित्तमेषाम्॥ समानंमन्त्रमभिमन्त्रये वः। समानेन वो हविषा जुहोमि॥ समानीव आकूतिस्समाना हृदयानिवः॥ समानमस्तु वो मनो यथा वस्सुसहासति॥

ऋग्वेद. X. 191. 2. 4.

85. Brethren! meet together; talk together; let your minds apprehend alike; common be your **prayer**; common be your assembly's end and aim; common be your purpose; common be your deliberation; I advise you to have a common policy. Common be your desires, united be your hearts, united be your intention, so that there may be a thorough union among you:—

May our Father Agni (Leader) grant this!

Rigveda, Mandala X. 191, 2, 4.

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शान्तिपाठः.

FINAL INVOCATION.

ॐ पूर्णमदः पूर्णमिदं
पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥

बृहदारण्यक. V. 1. 1.

86. *That* (the Invisible Brahman) is full; *This* (the visible Brahman) is full. This *full* (visible Brahman) proceeds from that *full* (Invisible Brahman). On perceiving the true nature of this *full* (visible Brahman), there still remains that same *full* (Invisible Brahman). Brihadâraṇyaka. V. 1. 1.

ओं शान्तिः शान्तिः शान्तिः

Aum! Peace! Peace! Peace!

ओं तत् सत् ।

Aum Tat Sat.

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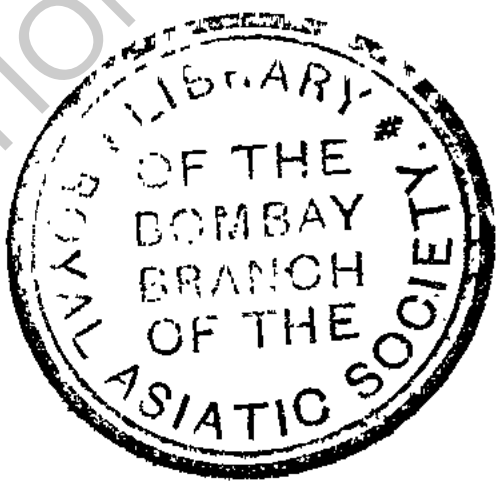

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द्वितीयो भागः।

PART II.

भगवद्गीतासंग्रहः

Selections from Bhagavadgîta.

अर्जुन उवाच. Arjuna said (prayed).

प्राथमिकस्तुतिः

Initiatory Prayer.

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्. X 12.

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आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा X. 13.
नहि ते भगवन्व्यक्तिं विदुर्देव न दानवाः X.14.

1. Thou art the **Supreme Brahman, the Supreme Abode, the Supreme Purity.** All the Rishis, as well as the divine Rishi Narada, declare Thee as Eternal, Divine Purusha, the Primal God, Unborn, the Lord.

Neither the demigods, nor the Asurâs, comprehend Thy manifestation, O Blessed Lord.
X. 12–13. X. 14.

२. त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ XI. 38.

2. Thou art the Primal God, the Ancient *Purusha*; Thou art the Highest Support of this universe; Thou art the Knower and the Knowable, and the Supreme Abode. By Thee is all pervaded, O Lord of Boundless Form.
XI. 38.

प्रियवचनवदः प्रियो भवति—He who speaks lovingly becomes beloved.

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वायुर्यमोऽग्निर्वरुणश्शशांकः
प्रजापतिस्त्वं प्रपितामहश्च । XI. 39.

अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ XI. 40.

3. Thou art Vâyu (God of wind), Yama (God of Justice), Agni (God of fire), Varuna (God of watery element), the moon, the Prajâpati (Lord of creatures), and the great grand-father (Brahma). In power boundless, in strength immeasurable, **Thou** holdest all; hence **Thou** Thyself art **All**. XI. 39-40.

४. नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते । XI. 39.

4. I prostrate before Thee, I make obeisance to Thee a thousand times; again and again I bow before Thee. XI. 39.

विमृशितकार्यकरस्तापं न याति—He who acts with prudence will not suffer.

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कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् II. 7.

5. With a heart contaminated by the taint of helplessness, with a mind confounded about my duty, I ask **Thee**: tell me what is really good for me, I am Thy **pupil.** (Be pleased to) Instruct me who have sought Thy **grace.** II. 7.

श्रीभगवानुवाच.

To which Sri Krishna replied:—

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ II. 3.

6. Yield not to unmanliness, O Son of Prithâ. It does not become Thee. Cast off this base weakness of heart, and arise, O Terror of foes (Arjuna). II. 3.

बहुमित्रकरस्सुखं लभते—He who secures many friends attains happiness.

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आत्मानात्मविवेकः
DISCRIMINATION BETWEEN SOUL AND BODY.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥
II. 18.

7. It is these bodies, pertaining to the embodied self who is eternal, indestructible and boundless, that perish, and are known as finite. Therefore do thou fight O son of Bharata.
II. 18.

८. वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही॥ II. 22.

8. Just as a man, casting off worn-out garment, puts on new ones; so the embodied being casts off worn-out bodies, and enters into others that are new. II. 22.

सत्यवादी भवेद्वक्ता—The truth-teller alone is the eloquent speaker.

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अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥
II. 24.

9. Uncleavable is he, incumbustible is he, and indeed he can neither be wetted, nor dried away. He is perpetual, all-pervasive, stable, firm, and eternal. II. 24.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥
II. 25.

10. He is known as unmanifest, unthinkable, and immutable. Therefore knowing him as such, thou shouldst not grieve. II. 25.

धर्मः
DUTY.

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते।
अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

दाता भूतहिते रतः—The philanthropist is the donor.

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ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥

II. 31. II. 33.

11. To a Kshatriya, nothing else is better than a lawful battle. But if thou wouldst not fight this lawful contest, abandoning thine own duty and fame, thou shalt incur sin. II. 31, 33.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।

VI. 35.

12. Better one's own duty, though imperfect, than the duty of another, well discharged. Better death in one's own duty; the duty of another brings on danger. VI. 35.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

IV. 7. 8.

विद्या कामदुघा धेनुः—Learning is the all-bestowing milch-cow.

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13. Whenever there is a decay of **Dharma** (Law, Order, and Virtue), O Bhârata (Arjuna), and there is a rise of **Adharma** (Anarchy, Lawlessness, and Vice), then will I incarnate **Myself.** To protect the **virtuous,** to destroy the **wicked,** and thus to reestablish **Dharma,** will I manifest **Myself** from age to age. IV. 7. 8.

अर्जुन उवाच.

भूतभावन भूतेश देवदेव जगत्पते ।
वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ॥

X. 12. 15½.

14. O Source of all beings, O Lord of beings, O God of gods, O Ruler of the universe, Thou shouldst indeed tell me, without reserve, Thy Divine Glories. X. 12, 15½.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषु केषु च भावेषु चिन्त्योसि भगवन्मया ॥

X. 17.

तपस्स्वधर्मे वर्तित्वम्:—Adherence to one's own Dharma is penance.

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15. How shall I, ever meditating, know Thee, O Yogi; in what things (aspects), O Lord, art Thou to be thought of by me. X. 17.

श्रीभगवानुवाच (Sri Krishna said).

I. परतत्त्वजिज्ञासा.

DESIRE FOR THE HIGHEST KNOWLEDGE.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ X. 20.

16. I am the Self, O Gudâkésa (Arjuna), seated in the heart of all beings; I am the beginning, the middle, and the end as well, of all beings. X. 20.

१७. सर्वस्य चाहं हृदि सन्निविष्टः
मत्तस्स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् XV. 15.

17. I am seated in the hearts of all; from

शौचं संकरवर्जितम्—Purity is freedom from hybridism.

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Me are memory, knowledge as well as their loss; I alone am to be known by all the Vedas. I am indeed the **Author** of the Vedânta, as well as the **Knower** of the Vedas.

XV. 15.

यदक्षरं वेदविदो वदंति
विशंति यद्यतयो वीतरागाः ।
यदिच्छंतो ब्रह्मचर्यं चरंति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ VIII. 11.

18. That Imperishable Goal **Which** the knowers of the Vedas declare, **Which** the self-controlled and the passion-free enter, desiring **Which** they lead the life of a religious student —That Goal will I briefly declare to thee.

VIII. 11.

II. ब्रह्मस्वरूपलक्षणम्.

CHARACTERISTICS OF GOD.

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते.

क्रोधस्सुदुर्जयश्शत्रुः—Anger is an unconquerable foe.

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सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
XIII. 12. XIII. 13.

19. The Supreme Brahman is beginningless. It is called neither **Sat** nor **Asat**. With hands and feet everywhere, with eyes and heads and mouths everywhere, with hearing everywhere, **That** remains pervading all. XIII. 12, 13

सर्वेंद्रियगुणाभासं सर्वेंद्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
XIII. 14.

20. Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet enjoying qualities. XIII. 14.

बहिरंतश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥
XIII. 15.

लोभो व्याधिरनन्तकः—Covetousness is an endless ailment.

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21. Without and within (all) beings; unmoving and also moving; because subtle, **That** is incomprehensible, and near and far away is **That** (Brahman). XIII. 15.

अविभक्तं चभूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥
XIII. 16.

22. And undivided, yet remaining divided as it were in beings; The Supporter of (all) beings is **That Which** has to be known; devouring, yet generating. XIII. 16.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥
XIII. 17.

23. The **Light** even of lights; **That** is said to be beyond darkness. He is **Knowledge**, the **Knowable**, the **Goal** of knowledge, **It** is seated especially in the heart of every one.
XIII. 15.

सर्वभूतहितस्साधुः—The benefactor is the righteous.

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गतिर्भर्ता प्रभुस्साक्षी निवासश्शरणं सुहृत् ।
प्रभवः प्रलयस्स्थानं निदानं बीजमव्ययम् ॥

IX. 18.

24. (I am) The Goal, the Sustainer, Lord, the Witness, the Abode, the Shelter and Friend, the Origin, the Dissolution and the Stay; the Treasure-house, and the Seed imperishable. IX. 18.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

XIV. 27.

25. For I am the Abode of Brahman, of the **Immortal** and the **Immutable**, of the eternal **Dharma**, and of the unfailing **Bliss**. XIV. 27.

मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

VII. 1.

26. With the **Manas** intent on Me, O

असाधुर्निर्दयस्स्मृतः—Whereas the merciless are the wicked.

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Pârtha (Arjuna), practising Yoga and finding refuge in **Me**, how thou shalt know **Me** in full without doubt, **that** do thou hear. VII. 1.

III. तस्यजगद्व्यापारादीनि.

HIS RELATION TO THE KOSMOS.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥
ममैवांशो जीवलोके जीवभूतस्सनातनः ॥

VII. 4. VII. 5. XV. 7.

27. Earth, water, fire, air, ether, **Manas, Buddhi, Ahankâra**—thus is My **Prakriti** divided eightfold. This is My **Inferior Prakriti**; but as distinct from this, know My **Superior Prakriti**, the very **Life**, O mighty-armed (Arjuna), by which this universe is upheld.

नास्त्यहिंसासमो धर्मः—No virtue so excellent as "showing no cruelty."

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A portion of **Mine Own Self** is transformed, in the world of life, into an immortal spirit. VII. 4, 5; XV. 7.

सर्वभूतानि कौंतेय प्रकृतिं यांति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहं ।
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ॥

IX. $6\frac{1}{2}$, $7\frac{1}{2}$.

28. All beings, O son of Künti, go into my **Prakriti** at the end of a **Kalpa**. I send them forth again at the beginning of (the next) **Kalpa**. By the help of my **Prakriti**, I again and again send forth this whole. IX. $6\frac{1}{2}$, $7\frac{1}{2}$.

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

VII. $7\frac{1}{2}$-$8\frac{1}{2}$.

29. I am the **Source** and the **Dissolution** of the whole universe. There is naught else

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नास्त्यहिंसासमं तपः—No penance so excellent as "showing no cruelty."

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higher than I, O Dhanañjaya (Arjuna); in Me all this is woven as a row of gems on a string.
VII. 7½-8½.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेवच ॥
IX. 16-17.

30. **I** am the **Father** of this universe, the **Mother**, the Supporter, and Grandsire, the Knowable, the Pure (Being) to be known, the syllable 'Aum', as also the Rik, the Sâma, and the Yajus (Vedas). IX. 17.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥
X. 39, 41½.

31. And what is the seed of all beings, **that** also am **I**, O Arjuna. There is no being, whether moving or unmoving, that can exist without Me. I stand supporting this whole universe with one **part** (of Myself). X. 39, 41½.

असन्तोषः परं दुःखम्—Dissatisfaction itself is misery.

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न तद्भासयते सूर्यो न शशांको न पावकः ।
यद्गत्वा न निवर्तंते तद्धाम परमं मम ॥XV. 6.

32. **That** the son illumines not; nor the moon, nor fire; **That** is my Supreme Abode, which having reached, they return not. XV. 6.

IV. मोक्षोपायस्तत्प्राप्तिश्च.

MEANS AND ATTAINMENT OF SALVATION.

(1). कर्मयोगः

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्
IV. 16.

33. What is action? What is inaction? Even the wise are herein perplexed. Therefore I shall teach thee **action (Karma)**, by knowing which thou shalt be liberated from evil.
IV. 16.

संतोषः परमं सुखम्—Whereas contentment is joy.

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नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥
नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥

III. 5½. XVIII. 10½.

34. Nor can any one, even for an instant, remain actionless; for helplessly is every one driven to **action** by the **guṇas** of Prakriti. Verily it is not possible for an embodied-being to abandon **actions** completely.

III. 5½. XVIII. 10½.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबंधनः ।
तदर्थं कर्म कौंतेय मुक्तसंगः समाचर ॥ III. 9.

35. This world is bound by **action (Karma)**, except the action of Sacrifice; for **His sake**, free from attachment, O son of Künti, do thou, therefore, perform **action.** III. 2.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥

II. 47.

कायस्सन्निहितापायः—Body (our) is ever the seat of danger.

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36. Thy concern is with **action** alone, and never with **results.** Let not the fruit of **action (Karma)** be thy motive, nor let thy attachment be for any **inacion.** II. 47.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥

III. 8.

37. Do thou perform right action; for action is superior to inaction; and by inaction even the maintenance of thy body *i. e.* keeping body and soul together, would not be possible. III. 8.

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

IV. 14½.

38. Therefore do thou also perform action, as did the ancients in olden times. IV. 15.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

XVIII. 45.

39. Devoted each to his own duty, man attains to perfection. XVIII. 45.

संपदः पदमापदाम्—Prosperity is next door to adversity.

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यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥

XVIII. 46.

40. Him from Whom is the evolution of all beings, by Whom all this is pervaded—by worshipping Him, (Supreme Being) with his proper duty man attains to perfection. XVIII. 46.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

III. 19.

41. Therefore, without attachment, constantly perform **action**, which is Thy **duty**; for man, performing **action** without such attachment, reaches the **Supreme**. III. 19.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

XVIII. 45.

42. Fix thy thought on **Me**, be devoted to

सत्यान्नास्ति परं तपः—No penance higher than **Truth.**

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Me, sacrifice to **Me**, bow down to **Me**; thou shalt reach **Myself**. Truly do I promise unto thee, (for) thou art dear to **Me**. VIII. 65.

सततं कीर्तयंतो मां यतंतश्च दृढव्रताः ।
नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते ॥ IX. 14.

43. Always praising **Me**, strenuous, firm in vows, and reverent, they (earnest devotees) worship **Me** in constant **love**. IX. 14.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ IX. 26.

44. He who offers to **Me**, with devotion, a leaf (of a plant or tree), a flower, a fruit, or water,—**that offering** I accept, offered as it is with devotion by the **pure-minded**. IX. 26.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौंतेय तत्कुरुष्व मदर्पणम् IX. 27.

45. Whatever thou dost, whatever thou

क्रुद्धः पापं नरः कुर्यात्—An angry person may commit any sin.

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eatest, whatever thou offerest (in sacrifice), whatever thou givest, in whatever austerity thou engagest, do it as an offering to **Me.** IX. 27.

मच्चित्ता मद्गतप्राणा बोधयंतः परस्परम् ।
कथयंतश्च मां नित्यं तुष्यंति च रमंति च ॥ X. 9.

46. Mindful of **Me,** with their life absorbed in **Me,** instructing each other, and ever speaking of **Me,** they (pious devotees) are content and delighted. X. 9.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायंत उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ॥
XII. $6\frac{1}{2}$-$7\frac{1}{2}$.

47. Those verily who, renouncing all actions in **Me,** and regarding **Me** supreme, worship **Me,** meditating on **Me,** with exclusive devotion—for them whose thought is fixed on **Me,** I become, ere long, the **Saviour** and **Deliverer** from the ocean of this **mortal world.** XII. $6\frac{1}{2}$–$7\frac{1}{2}$.

क्रुद्धो हन्याद्गुरूनपि—He may slay even his elders.

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अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

VIII. 14.

48. He who constantly thinketh upon **Me**, without thinking of anything else, by this ever-harmonised **Yogi** I am easily reached, O Pârtha (Arjuna). VIII. 14.

अनन्याश्चिंतयंतो मां य जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

IX. 22.

49. To those who worship **Me** alone, not meditating upon any other deity, to such assiduous devotees I give what they need, and preserve (for them) what they already have.

IX. 22.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

XVIII. 56.

तस्मात्सांत्वं सदा वाच्यं—Therefore ever speak gently.

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50. Even doing all actions continually, taking refuge in **Me**, by my **grace** he (devotee) attains to the eternal undecaying **Abode**.

XVIII. 56.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवांभसा॥ V. 19.

51. He who does actions, placing them in Brahman, abandoning attachment, is not tainted by sin, as a lotus-leaf by water. V. 10.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥

VII. 2.

52. I shall fully teach thee this knowledge, combined with experience, which being known, nothing more here remains to be known. VII. 2.

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(2). ज्ञानयोगः

GYÂNA YOGA.

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥

न वाच्यं परुषं क्वचित्—Never speak harshly.

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तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥
IV. 33, IV, 34.

53. All **action** in its entirety, O son of Pritbâ! is culminated in **wisdom.** Know this by discipleship, by investigation, by humble service. They will teach thee wisdom, the wise seers of the **Truth.** IV. 33, 34.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥
IV. 35.

54. And knowing this, thou shalt no longer be thus subject to delusion, O Pândava (Arjuna); and by this thou shalt see all beings in thyself, as thou dost in **Me.** IV. 35.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ IV. 36.

55. Even shouldst thou be the most sinful

आचारः प्रथमो धर्मः—Good conduct is the first duty.

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of all the sinful, thou shalt cross all sin by the bark of wisdom alone. IV. 36.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥
IV. 37.

56. As kindled fire reduces fuel to ashes, O Arjuna, so does the wisdom-fire reduce all actions to ashes. IV. 37.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति ॥
IV. 38.

57. Wherefore, there is no purifier on earth equal to wisdom. He who is perfected by Yoga finds it in time in the self himself. IV. 38.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेंद्रियः ।
ज्ञानं लब्ध्वा परां शांतिमचिरेणाधिगच्छति ॥
IV. 39.

58. A man full of faith, who has subdued

धर्मो वर्धति वर्धितः—Virtue develops more, when fostered.

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the senses, and who is devoted to, it obtains wisdom. Having obtained wisdom, he soon attains to the **Supreme Peace.** IV. 39.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।

VII. 17

59. Of **them** (four kinds of worshippers) the wise man, ever steadfast and devoted to the **One,** excels; for excessively dear am I to the wise sage, and he is dear to me. VII. 17.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्

VII. 18.

60. Noble indeed are all these; but the **wise man** is deemed **My very Self;** for steadfast in mind, he aims at **Me** alone as his **highest goal.** VII. 18.

बहूनां जन्मनामंते ज्ञानवान्मां प्रपद्यते ।

विद्या धर्मेण शोभते—Learning shines by virtue.

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वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥
VII. 19.

61. At the end of many births, the wise man comes to **Me**, thinking that all is **Vâsudéva** (Pervader). He is a **mahâtma** (high-souled being), very hard to find. VII. 19.

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(3). भक्तियोगः.
BHAKTI YOGA.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयांति ते X. 10.

62. To these, ever devout with **love**, I give that devotion in knowledge by which they come to **Me**. X. 10.

येषां त्वंतगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुक्ता भजंते मां दृढव्रताः VII. 28.

63. Those persons of pure deeds, whose sin has come to an end, being freed from the delusion of the pairs, worship **Me** with a firm resolve. VII. 28.

उत्तिष्ठत जाग्रत—Arise, Awake.

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समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजंति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥
VIII. 29.

64. The same am I to all beings; to **Me** there is none hateful nor dear; but they who worship **Me** with devotion are in **Me**, and I also am in them. IX. 29.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ॥
IX. 22.

65. Now, that Highest **Purusha**, O son of Prithâ (Arjuna), in Whom all beings dwell, by Whom all this is pervaded, is attained to by exclusive devotion. VIII. 22.

चतुर्विधा भजंते मां जनाः सुकृतिनोऽर्जुन ।
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ॥
VII. 16.

हस्तपादादिसंयुक्ता यूयं किमवसीदथ—Why should you, endowed with hands and feet, remain quiet, (Be up and doing).

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66. Four kinds of virtuous men worship **Me**, O Arjuna. Of them the wise man, ever steadfast and devoted to the **One**, excels. VII. 16.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मंतव्यः सम्यग्व्यवसितो हि सः॥
IX, 30.

67. If a person, of even very evil life, worships **Me**, worshipping none else, he must ever be deemed righteous, for he is rightly resolved.
IX. 30.

ये यथा मां प्रपद्यंते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तते मनुष्याः पार्थ सर्वशः ॥
IV. 11.

68. In whatever manner men worship **Me**, in the self-same manner do I accept them; whatsoever (righteous) path men follow, O son of Prithâ (Arjuna), that path leads them to **Me** in every way. IV. 11.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥
VII. 21.

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69. Whosoever wishes to worship, with entire devotion, **whatsoever Form** (of God), in that Form of God I render his devotion steady.
VII. 21.

येऽप्यन्यदेवताभक्ता यजंते श्रद्धयान्विताः ।
तेऽपि मामेव कौंतेय यजंत्यविधिपूर्वकम् ॥
IX. 23.

70. Even those who, devoted to other gods (than Myself), worship them accompanied with devotion, worship **Myself**, O son of Künti, indirectly, though it may not be in accordance with the sacred ordinances. IX. 23.

कौंतेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥
IX. 30½ 32,½.

71. O son of Künti, be thou assured that My devotee is never ruined. Having reached this transcient and joyless world, do thou worship **Me**. IX. 30½, 32½.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥
XVIII. 5.

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72. By devotion he knows **Me** in truth, **What and Who I am**; then, knowing **Me** in truth, he forthwith enters into **Me**. XVIII. 55.

योगिनामपि सर्वेषां मद्गतेनांतरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥
VI. 47.

73. Of all Yogîs even, he is considered by **Me** as most devout who, full of faith, worships **Me** with the inner-self abiding in **Me**. VI. 47.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥
XV. 19.

74. He who, undeluded, thus knows **Me** as the Highest Spirit, he, knowing all, worships Me with all his devotion, O Bhârata. XV. 19.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ XI. 54.

75. It is only by undistracted devotion can

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I, of this **Form**, be known, and seen in reality, and entered into, O burner of thy foes (Arjuna). XI. 54.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

76. He who seeks Me in all things, and all things in Me, to him I am never lost, nor he to Me. VI. 30.

(4). प्रपत्तियोगः प्रसादश्च.

SELF-RENUNCIATION AND GRACE.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यंते मायामेतां तरंति ते ॥
VII. 14.

77. Verily this divine illusion of **Mine** is hard to surmount. Whoever seek **Me** alone, they pass over this illusion. VII. 14.

प्राप्यापि महतीं वृद्धिं वर्तेत पितुराज्ञया ।
पुत्रस्य पितुराज्ञा हि परमं भूषणं स्मृतम् ॥

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न मां दुष्कृतिनो मूढाः प्रपद्यंते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥
VII. 15.

78. Not Me do the evil-doers seek, the deluded, the vilest of men, deprived of wisdom by illusion, following the ways of the **Asurâs.**

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥
XVIII. 57½.

79. Fixing thy heart in **Me**, thou shalt, by My **Grace**, cross over all difficulties. XVIII. 57½.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
XVIII. 66.

80. Abandoning all **Dharmâs**, come to **Me** alone for shelter; I will liberate thee from all sins; do thou not grieve. XVIII. 66.

Though blessed with immense wealth and prosperity, one should abide by the orders of one's father.

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आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥
VIII. 16.

81. The worlds, including that of the four-faced Brahman, are those from which beings return to earth; but to him who cometh unto **Me,** O son of Künti, there is no rebirth.
VIII. 16.

V. चरमस्तुतिः.

CONCLUDING PRAYER.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ XI. 18.

82. O Lord! Thou art the Imperishable, the Supreme Being worthy to be known; Thou art

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Carrying out the commands of one's father is indeed regarded as the best ornament.

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the great Abode of this universe; Thou art the Eternal Being, and the ever-changeless guardian Angel of the **Eternal Dharma**, and Thou art the Ancient **Purusha**. XI. 18.

अनादिमध्यांतमनंतवीर्य-
मनंतबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपंतम् ॥ XI. 19.

83. I see **Thee** without beginning, middle, or end; **Infinite** in power, and of manifold arms; the sun and the moon being Thy eyes, the burning Fire Thy face, heating the whole universe with **Thy Radiance**. XI. 19.

द्यावापृथिव्योरिदमंतरं हि-
व्याप्तं त्वयैकेन दिशश्च सर्वाः ॥ XI. 20.

84. By **Thee** alone are filled the earth, the heavens, and all the regions that are stretched between. XI. 20.

तृष्णां छिन्धि. Cut off avarice.

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कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनंत देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ XI. 37.

85. How should they (Siddhâs) not, O **Mahâtman** (Supreme Soul) bow to Thee, Who art greater than the four-faced Brahman, The **Primal Cause**, The **Supreme One**; O Infinite Being, O God of gods, O **Abode** of the universe, Thou art the **Imperishable**, Thou art that which is, and that which is not, nay **That Which** is beyond them. XI. 37.

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ॥ XI. 40.

86. I bow to **Thee** in Thy front, behind, and on all sides, O **Thou** who art **All**. XI. 40.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

भज क्षमाम्. Have patience.

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न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥
तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥

87. Thou art the **Father** of all things, animate and inanimate; Thou art the Great **Sage** and **Teacher** of the Universe, and worthy to be adored by all; There is none like unto Thee. Where then is there in the three worlds one superior to Thee, O Being of unequalled Glory? Wherefore I prostrate before **Thee**, with humble supplication, and implore Thee, O Adorable Being, for Thy mercy. O Lord, bear with me, even as a father with his son, a friend with his friend, and a lover with his beloved. XI. 43-44.

ओं तत् सत्.

Om Tat Sat (Final invocation !).

जहि मदम्. Subdue vanity.

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तृतीयो भागः ।

PART III.

I श्रीमद्रामायणम् ।

(EXTRACTS FROM THE RÂMÂYAṆA.)

ब्रह्मोवाच

The four-faced Brahma said :—

भवान्नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः ।
अक्षरं ब्रह्म सत्यं त्वं मध्ये चान्ते च राघव ॥

1. Thou art, O Râghava, the very **Lord Nârâyaṇa,** the glorious Being endowed with the invincible weapon *discus.* Thou art also that Indestructible True **Brahman,** the Supreme Lord, Self-existent at all times, and in all places—in the **beginning,** in the **middle,** and at the **end.**

पापे रतिं मा कृथाः. Have no taste for anything sinful.

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लोकानां त्वं परो धर्मः पुरुषः पुरुषोत्तमः ।
शरण्यं शरणं च त्वामाहुर्दिव्या महर्षयः ॥

2. Thou art the *Embodiment* of the **highest virtue** in all worlds. Thou art the **Supreme Being** known specially as '*Purushôttama*' (Highest Being) *par excellence*; and divine sages proclaim Thee as the *worthiest Asylum* for all, and the *Saviour* of mankind.

त्वं त्रयाणां हि लोकानामादिकर्ता स्वयं प्रभुः ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारः परात्परः ॥

3. Of the three worlds, Thou art the **Primal Creator**; and Thou art Thyself the **self-existent Lord.** Thou art the sacrifice, the holy enunciation of the formula '*Vashat*,' and the Sacred syllable 'Aum,' Thou art the **Highest** of the highest.

दृश्यसे सर्वभूतेषु ब्राह्मणेषु च गोषु च ।
दिक्षु सर्वासु गगने पर्वतेषु नदीषु च ॥

सत्यं ब्रूहि. Tell truth.

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4. Thou art seen (by the pious and earnest truth-seeker) in all creatures, in cows and Brahmins (Animal kingdom), in the different quarters of the globe, in the sky, as well as in all rivers and mountains.

सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदृक् ।
त्वं धारयसि भूतानि पृथिवीं सर्वपर्वतान् ॥

5. **Thou** art the most Glorious Being; **Thou** hast (as *Purusha*) a hundred heads, a thousand feet, as well as a thousand (*innumerable*) eyes, and Thou supportest the whole earth with all its mountains and all creatures.

संस्कारास्तेऽभवन्वेदा नान्यदस्ति त्वया विना।
जगत्सर्वं शरीरं ते स्थैर्यं तु वसुधातलम् ॥

6. Thy teachings, (forming the basis of Aryan morality) constitute the Holy Vedas. Nothing can exist without **Thee**; and the whole Universe is thy Body, Thy Energy being the fundamental **principle of support** of all kinds of

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अनुयाहि साधुपदवीम्. Follow the righteous path.

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existence—animate and inanimate, and our earth (typical of the Kosmos) being Thyself.

ये त्वां देवं ध्रुवं भक्त्या भजन्ते पुरुषोत्तमम्।
प्राप्नुवन्ति सदा कामानिह लोके परत्र च॥

युद्धकाण्ड. 117.

7. Those devotees that zealously worship Thee, the Highest Lord, the eternally-glorious Being, will always be duly rewarded, and have their desires fulfilled in this as well as the other world. Râmâyaṇa, Yuddha Kânda, châpter 117.

विभीषण उवाच

Vibhîshaṇâ's entreaty for protection.

सोहं परुषितस्तेन दासवच्चावमानितः।
त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं गतः॥

8. Thus ill-used (by the wretch of his brother), and disgraced in the assembly as if he was a

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सेवस्व विद्वज्जनम्. Serve the learned.

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slave, he (Vibhîshaṇa) has sought asylum at Râghava, abandoning his children, family &c.

९. सर्वलोकशरण्याय राघवाय महात्मने ।
न्यवेदयत मां क्षिप्रं विभीषणमुपस्थितम् ॥

युद्धकाण्ड. 18. 33.

9. Be pleased, ye warriors, to report at once to the **high-souled** and **magnanimous Râghava**, the **Saviour** of all mankind that I (Vibhîshaṇa) have humbly approached Him for protection. Râmâyaṇa, Yuddha. 18-33.

राघव उवाच

आनयैनं हरिश्रेष्ठ दत्तमस्याभयं मया ।
विभीषणो वा सुग्रीव यदि वा रावणः स्वयम्

युद्धकाण्ड. 18. 35.

To which Râghava replied—

10. Bring him here, O Sugrîvâ, the best of the race! by me protection is guaranteed him, whoever he may be—be he Vibhîshaṇa, or even Râvaṇa himself. Râmâyaṇa, Yuddha. 18-35.

मान्यान्मानय. Respect the worthy.

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सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

युद्धकाण्ड. 18. 43.

11. He who seeks refuge with Me even once only, surrendering himself heartily with the entreaty "Thine am I," to him do I assure protection from all hurtful beings. This is my VOW.

Râmâyana, Yuddha. 18-43.

II. महाभारतम्

EXTRACT FROM THE MAHÂBHÂRATA.

हा कृष्ण द्वारकावासिन् क्वासि यादवनन्दन ।
इमामवस्थां संप्राप्तामनाथां त्राहि मां प्रभो ॥

12. Ah! where art Thou, O Lord Krishna, Lord of Dwâraka, Descendant of the Yadû race! save me, Thy helpless devotee, O Lord, from this dangerous and critical position to which I am reduced. (Draupadi's Prayer).

विद्विषोप्यनुनय. Conciliate even thy enemies.

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शङ्खचक्रगदापाणे द्वारकानिलयाच्युत ।
गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागताम् ॥

सभापर्व. 66; 41.

13. O Go'vind! the Imperishable Lord of lotus-like eyes, in Whose hands are found such weapons as the sacred discus, the conch, and the mace (to protect the *afflicted*, and punish the *wicked*); and Who is the Ruler of Dwâraka, save me, (O God Sri Krishna), Thy humble servant, seeking Thy protection. (Draupadi's prayer to Krishna). Sabhâparva 66; 41.

पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।
भक्तानामनुरक्तानां त्राता भव जनार्दन ॥

आनुशासनिक. 231.

14. O Lord of lotus-like large eyes, with a lotus in Thy navel, Symbolical of the Kosmos, the Highest of the gods, Thou shouldst assuredly become the **Protector** of Thy **beloved devotees**, *O Janârdana*, the *Destroyer of the wicked*. Anusâsanika 231.

प्रख्यापय प्रश्रयं. Spread thy courtesy.

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मार्कण्डेय उवाच

सर्वेषामेव भूतानां पिता माता च माधवः ।
गच्छध्वमेनं शरणं शरण्यं पुरुषर्षभ ॥

अरण्यपर्व. 189. 57.

15. Our Lord Mâdhava is the **Father** as well as the **Mother** of all creatures. Hence, O Yudhistira, best of men, you all seek refuge with Him, who is the worthy Asylum to all. (Mârkandéya said). Aranyaparva. 189. 57.

जितन्तेस्तोत्रम्.

Jitanté Stôtram, Mahâbhârata.

महाभारत. शान्ति. अध्याय ३३७.

S'ânti-parva 337.

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।
नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥

16. O Lord, of lotus-like eyes (hence of exquisite beauty and handsomeness) I, who was

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कीर्ति पालय. Secure fame.

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till now far away from thy ennobling and well-meaning influence, am now overcome by Thy **Beauty and Grace.** Thine is the kingdom, O **Lord** of the Universe! I now find out that I am not really my own master, but I am duly Thy *humble servant.* May my obeisance be acceptable unto Thee, O God, the Ruler of all senses and organs. Thou art the **Almighty Being,** and the **First** of all existences.

देवानां दानवानां च सामान्यमधिदैवतम् ।
सर्वदा चरणद्वन्द्वं व्रजामि शरणं तव ॥ २ ॥

17. I always seek Thy refuge at Thy golden Feet, the **common source of protection for all,** whether of the D'eva section (demigods) or of the Dânavâs.

एकस्त्वमसि लोकस्य स्रष्टा संहारकस्तथा ।
अध्यक्षश्चानुमन्ता च गुणमायासमावृतः ॥

18. Thou art the sole Creator, Destroyer, and the Presiding Lord of the universe. Thou dost permit thy creatures to act according to their

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दुःखिते कुरु दयां. Show pity towards the distressed.

own will, Thyself being only a Witness, or passive Adviser; and Thy nature being veiled by the effects of the three qualities (गुण) as well as by Mâya (illusion). Hence Thou art beyond the comprehension of ordinary mortals.

संसारसागरं घोरमनन्तक्लेशभाजनम् ।
त्वामेव शरणं प्राप्य निस्तरन्ति मनीषिणः ॥

19. All men, finding in Thee the surest and safest **Asylum,** successfully cross the ocean of *Samsâra* (succession of births and deaths)—the vast storehouse of endless pain and pangs.

न ते रूपं न चाकारो नायुधानि न चास्पदम् ।
तथाऽपि पुरुषाकारो भक्तानां त्वं प्रकाशसे ॥

20. Thou hast no **colour,** nor **shape,** nor **weapons,** nor any particular abode; yet Thou revealest Thyself unto Thy devotees in some *human form.*

नैव किञ्चित्परोक्षं ते प्रत्यक्षोऽसि न कस्यचित्
नैव किञ्चिदसिद्धं ते नच सिद्धोऽसि कस्यचित्

ज्ञानेन हीनः पशुभिः समानः. He who is devoid o knowledge is no more than a beast.

21. Nothing is beyond Thy ken, yet Thou art not directly perceived by any. To **Thee** nothing is impossible of realization, and none has realised Thee.

कार्याणां कारणं पूर्वं वचसां वाच्यमुत्तमम् ।
योगानां परमां सिद्धिं परमं ते पदं विदुः ॥*

22. The sages know Thee (Thy footstool) to be the **Primary Cause** of all effects, the **Highest Predicate** of all words, and the *Summum Bonum* or highest good of all Yo'ga (devotion).

अहं भीतोऽस्मि देवेश संसारेऽस्मिन् भयावहे
त्राहि मां पुण्डरीकाक्ष न जाने शरणं परम्

23. O Lord of all demigods ! I am terrified at the awful sight of *samsâra*, the never-ending succession of births and deaths. O Merciful God, of lotus-like eyes, protect me (with Thy usual Grace). I know no other *refuge*.

दुर्गतावपि जातायां स्खलतो मे मनोरथः
यदि नाशं न विन्देत तावताऽस्मि कृती सदा

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* दौर्मन्त्र्यान्नृपतिर्विनश्यति. A king will be ruined by bad counsel,

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24. Should the natural functions of the body be unfortunately disturbed by infirmities (of age, disease, and other ailments), even then I shall always consider myself so far fortunate, if my thoughts are centred in Thee; and, instead of being lost, they continue to flow in the same direction.

यच्चापराधान् कृतवान् अज्ञानात् पुरुषोत्तम ।
मद्भक्त इति देवेश तत्सर्वं क्षन्तुमर्हसि ॥

25. For all the sins of omission and commission occasioned through ignorance, O Supreme Lord of the demigods, I earnestly beseech **Thee** to forgive me, having regard to my being Thy humble and sincere devotee.

२६. काहमत्यन्तदुर्बुद्धिः क्व चात्महितवीक्षणं ।
यद्धितं मम देवेश तदाज्ञापय माधव ॥

26. Where am I, extremely evil-minded as I am! And where is *that thought* to seek what is best for me! When such a wide gulf exists

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सुतो लालनाद्विनश्यति. A boy will be spoiled by being petted.

between the two, O Mâdhava, Lord of demi-gods, kindly Thyself order what is best for me.

उपचारापदेशेन कृतानहरहर्मया ।
अपचारानिमान्त्सर्वान् क्षमस्व पुरुषोत्तम ॥

27. The humble services I daily tender to Thee, as in duty bound, in the way of respectful worship and attention to Thee, may actually be an infliction upon Thee, and hence be construed as faults. So I crave Thy pardon, O Lord, the Highest Being, to forgive me for all such misdemeanours.

पाहि पाहि जगन्नाथ कृपया भक्तवत्सल ।
अनाथोऽहमधन्योऽहमकृतार्थः कथंचन ॥

28. **Lord of the universe, ever beloved unto Thy votaries!** with Thy Grace, save me, save me—a helpless, unhappy, and unsuccessful creature as I am!

२९. भक्त्यैकलभ्यः पुरुषोत्तमोऽसौ
जगत्प्रसूतिस्थितिनाशहेतुः ।

कुलं कुतनयात् (विनश्यति). A family is spoiled by an unworthy offspring.

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अकिंचनोऽनन्यगतिः शरण्य
गृहाण मां क्लेशिनमम्बुजाक्ष ॥

29. Thou art the Supreme Lord; Thou canst be approached by Thy votaries only through sincere devotion. Thou art the Primal Cause of the universe, its Protector and Destroyer. O Lord of lotus-like eyes, the Refuge of the world! I am forlorn and helpless, and know no guide other than **Thyself.** Take me under Thy care and protection, and save me from all affliction.

III श्रीमद्भागवतम्–गजेन्द्रमोक्षम्. VIII. 3.

EXTRACTS FROM SRIMAD BHÂGAVATA.

ओं नमो भगवते तस्मै यत एतच्चिदात्मकम् ।
पुरुषायादिबीजाय परेशायाभिधीमहि ॥

30. Obeisance to that Adorable **One,** Who endows all beings with consciousness, Who is the Soul of the universe, Who constitutes the

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शीलं खलोपासनात्. Good character is spoiled by bad company.

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germ of the Kosmos, and Who is the Supreme Lord—Let us meditate upon **Him.**

यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् ।
योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयंभुवम् ॥

31. I take refuge with that self-created **One,** in Whom is established this (universe), from Whom it had sprung, by Whom it had been created, and Who himself constitutes it, and Who is distinct from cause and effect.

तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये ।
अरूपायोरुरूपाय नम आश्चर्यकर्मणे ॥९॥

32. Salutation unto the Highest Lord, unto Brahman, unto Him of infinite power, Who is without **Form,** yet with countless **Forms,** and unto Him of wondrous works.

नम आत्मप्रदीपाय साक्षिणे परमात्मने ।
नमो गिरां विदूराय मनसश्चेतसामपि ॥१०॥

ह्रीर्मद्यात्. Modesty (is spoiled) by drunkenness.

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33. Salutation unto Him, Who is the Light and Guide of the soul, The Witness (par excellence) and Paramâtma (Supreme Spirit). Salutation unto the **Being** who is beyond all speech—nay even beyond the reach of mind and the heart.

नमः शान्ताय घोराय गूढाय गुणकर्मणे ।
निर्विशेषाय शान्ताय नमो ज्ञानघनाय च ॥

34. Salutation unto **Him** who is ever peaceful, who is terrific, who is fatuous, who acts in accordance with principles, Who is without difference, Who is even-natured, Who has profound Intelligence.

क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे ।
पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥

35. Salutation unto **Thee**, Who art the soul, the Sovereign President of all, the Wit-

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अनवेक्षणादपि कृषिः. Husbandry is spoiled by inatteniton.

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ness (par excellence), the Great Purusha, the Origin of all souls, and the Source of **Prakriti** herself.

नमो नमस्तेऽखिलकारणाय
निष्कारणायाद्भुतकारणाय ।
सर्वागमाम्नायमहार्णवाय
नमोपवर्गाय परायणाय ॥ १५ ॥

36. Salutation unto **Thee**, Who art the Cause of All, Who art Thyself causeless, Who dost constitute the wondrous **Cause** of all creation, Who art (the subject-matter of) the Vedas and the Âgamâs; the Mighty Ocean, The **Bestower** of emancipation, and the **Great Refuge** of all creatures.

मादृक्प्रपन्नपशुपाशविमोक्षणाय
मुक्ताय भूरिकरुणाय नमोऽलयाय ।

आपदर्थं धनं रक्षेत्. One should save money against distress or calamity.

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स्वांशेन सर्वतनुभृन्मनसि प्रतीत-
प्रत्यगृशे भगवते बृहते नमस्ते ॥ १७ ॥

37. Salutation unto Thee who severest the halter of ignorance of such humble devoted refugees like me, who art the source of Imancipation, the Fountain of unlimited mercy, who art never idle, who as the inner-soul seated within the hearts of beings, directs their thoughts and actions in accordance with their Karmic Law.

नमो नमस्तुभ्यमसह्यवेग
शक्तित्रयायाखिलधीगुणाय ।
प्रपन्नपालाय दुरन्तशक्तये
कदिन्द्रियाणामनवाप्यवर्त्मने ॥ २८ ॥

38. Salutation unto Thee, the vigour of

अदानदोषेण भवेद्दरिद्रः. One shall be born poor for not having been charitable in his previous birth. दारिद्र्याद्धियमेति. Owing to poverty one becomes shame faced.

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Whose three divine forces is irresistible, Who dost manifest Thyself in the form of the objects of Sense, the Protector of refugees, of Transcendental Glory or Power, Whose way is unattainable by those who are bent upon the enjoyment of mundane pleasures.

नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतः ।
तं दुरत्ययमाहात्म्यं भगवन्तं नतोस्म्यहम् ॥

39. I bow down unto that Adorable Being Who is difficult of realization, I who am not aware of the real (dependent) nature of my soul, being affected with the energy of His **illusion.**

प्रह्लादस्तोत्रम् (Prahlâda's Prayer).

BHAGAVATA VII. 9.

मन्ये धनाभिजनरूपतपःश्रुतौज-
स्तेजःप्रभावबलपौरुषबुद्धियोगाः ।

ह्रीपरिगतः प्रभ्रश्यते तेजसः. One, affected with shame, loses all spirit.

नाराधनाय हि भवन्ति परस्य पुंसो
भक्त्या तुतोष भगवान् गजयूथपाय ॥

40. I consider riches, noble lineage, personal beauty, rigid mortification (**Tapas**), a knowledge of the Shâstras, the keenness of the senses, amiability of person, courage, might, diligence, prudence and Yoga—I consider all these (twelve qualifications) of no avail in the adoration of the Supreme Being (Male), for indeed that Almighty Lord was satisfied with Gajendra king (Indradyumna, Pandyan Sovereign) not for anything else but for his great piety and devotion (towards Him).

विप्राद्द्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखाच्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थ-
प्राणं पुनाति सकुलं न तु भूरिमानः ॥

निस्तेजाः परिभूयते. A spiritless person is treated with contempt.

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41. I consider even a mean **Svapacha** (one who cooks and eats dog's meat) who hath dedicated his thoughts, his words, his deeds, his riches, and his life to the Lord, to be worthier than that Brahmin who, though possessing the above-mentioned twelve qualifications, is disinclined to worship the lotus-feet of the lotus-navelled Lord; since the former sanctifies his race, while the latter puffed up with immense conceit cannot do so.

त्रस्तोऽस्म्यहं कृपणवत्सलदुस्सहोग्र-
संसारचक्रकदनाद्रसतां प्रणीतः ।
बद्धः स्वकर्मभिरुशत्तम तेंऽघ्रिमूलं
प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ॥१६॥

42. O Thou That art affectionate towards the helpless! terribly afraid am I of the insufferable woe that is met with, when beings

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परिभवान्निर्वेदमापद्यते. Being disrespected, a person becomes much depressed.

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are whirled on the wheel of **Samsâra** (succession of births and deaths). Bound fast by my actions, I have been thrown by them into the midst of unfavourable conditions. O Holiest of holies; when shalt Thou, being propitiated, recall me unto the root (Primal source of Mercy) of Thy ever-beneficent Feet.

नैवोद्विजे भवदुरत्ययवैतरण्याः
त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इंद्रियार्थ-
मायासुखाय भरमुद्वहतो विमूढान् ॥४३॥

43. Having my mind thus absorbed in tasting the nector-like singing of Thy prowess, I do not entertain the least fear in crossing the Vaitaraṇi (fiery river) of this dreadful **Samsâra** but I feel extremely sorry for the pitiable condition of these poor wretches of human beings, who declining to have any taste of this

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निर्विण्णः शुचमेति. Thus depressed, he becomes miserable.

ambrosia, are labouring under the dead weight of sensual enjoyment, which is not only altogether illusory, disappointing to the extreme.

अहं त्वकामस्त्वद्भक्तस्त्वं स्वामी ह्यनपाश्रयः ।
नान्यथा ह्यावयोरर्थो राजसेवकयोरिव ॥

44. I am Thy devoted servant, cherishing no desire; **Thou** art my Master, having no deceitful motive. Unlike other worldly masters and servants, Our **mutual relationship or attitude** is quite different. (We have no such low purpose in view).

श्रीभागवतम्· Srimat Bhâgavatam.

विप्रपत्नीस्तोत्रम्

THE PRAYER OF BRAHMIN MATRONS.

त्वं ब्रह्म परमं धाम निरीहो निरहंकृतिः ।
निर्गुणश्च निराकारः साकारस्सगुणस्स्वयम् ॥

शोकपीडितो बुद्ध्या परिभ्रश्यते. Thus afflicted, he loses all balance of mind.

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45. O Lord, Thou art Brahman, the Highest Goal, with no worldly desire to be fulfilled, without conceit, without qualities, and without shape, yet having a shape, and attributes.

साक्षिरूपश्च निर्लिप्तः परमात्मा निराकृतिः ।
प्रकृतिः पुरुषस्त्वं च कारणं च तयोः परम् ॥

46. Thou art the Supreme Being, and the Witness, unattached to anything, and Shapeless. Thou art Prakriti and Purusha, yet Thou art the Primary Cause of these two.

सर्वशक्तीश्वरस्सर्वः सर्वशक्त्याश्रयस्सदा ।
त्वमनीहः स्वयंज्योतिः सर्वानन्दस्सनातनः ॥

47. Thou art Lord of all kinds of energy and power, Thou art all; Thou art the **Source** of all forces. Thou art void of all desire, the self-luminous Being, the All-blissful, and the Eternal Being.

निर्बुद्धिः क्षयमेति. Owing to his lost balance, he gets ruined.

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वयं किं स्तवनं कुर्मः स्त्रियः प्राणेश्वरेश्वर ।
प्रसन्नो भव नो देव दीनबन्धो कृपां कुरु ॥

48. O Lord and Master of our souls, what praise can we, mere women, offer to Thee? O God! condescend to favour us with Thy Grace; Thou art The Friend of, and Guide to, the needy. O Lord, have mercy on us.

देवा ऊचुः-गद्यम् भागवतम् VI. 9. 32–40.

The Dévas (demigods) said:—Prose.

४९. ओं नमस्तेऽस्तु भगवन् नारायण वासुदेवादिपुरुष महानुभाव परममंगल परमकल्याण परमकारुणिक अर्थिकल्पक आपत्सख अशरण्यशरण्य अखिलजगदाधार सर्वेश्वर परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परि-

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कार्पण्येन यशोहतः. By niggardliness fame is lost.

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भावित परिस्फुटित पारमहंस्यधर्मेण उद्घाटिततमःकवाटद्वारे ह्यपावृतात्मलोके स्वयमुपलब्धनिजसुखानुभवो भवान् ।

49. O Lord! the Adorable Nârâyaṇa! Vâsudéva, the First *Purusha* (Being)! the Magnanimous! The Supreme Prosperity! The Eternal Kindness! The All-Merciful! Giver of all gifts to the needy, the Friend in affliction! The Safest Refuge to the helpless! The Supporter of the whole universe, The Ruler of rulers! we prostrate before Thee. Thou appearest at the mind's door of the devotee who has renounced the world, and has subdued all his desires by abstract meditation; whose barrier of mental darkness, incident to humanity, has been gradually removed by the development of the perfection resulting from Thy worship and from

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क्रुधा गुणचयो हतः. Good qualities get spoiled by anger.

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trospection (carried on) with great concentration of mind, and who is consequently in the enjoyment of bliss springing from self-consciousness, *which state* Thou resemblest.

दुरवबोध इव तव विहारयोगो यदशरणोऽशरीर इदं जगदनपेक्षितास्मत्समवायसाहाय्यं आत्मनैवाविक्रियमाणेन सगुणमगुणः स्वयं सृजसि पासि हरसि ।

50. Mysterious is the way of Thy sport (acts), inasmuch as, though Thou art without any support and bodiless, (though) Thou art devoid of all attributes, yet without any co-operation from us, Thou createst, protectest, and transformest this universe, (having qualities) by Thine own soul which remains unaffected.

नहि विरोध उभयं भगवत्यपरिमितगुणगण ईश्वरेऽनवगाह्यमाहात्म्येऽर्वाचीनविकल्प-

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दंभेन सत्यं हतं Truthfulness is destroyed by arrogance.

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वितर्कविचारप्रमाणाभासकुतर्कशास्त्रकलिलान्तःकरणाधिकरणदुरवग्रहवादिनां विवादानवसर उपरतसमस्तमायामये केवलेऽप्यात्ममायामन्तर्धाय को नु दुर्घट इव भवति स्वरूपद्वयाभावात्समविषममतीनां मतमनुसरसि यथा रज्जुखण्डसर्पधियाम् ।

51. O God! The simultaneous existence of Thy serene happiness, derived from self-knowledge and introspection, and that (existence) perceived through the senses is possible in Thee; and there is no inconsistency in this. Thy Glory is beyond conception; Thy qualities are Infinite, Thou art Lord Paramount; (Thou art) beyond the argumentation of the Sophist whose mind and inclinations have become perverse by illogical *Sâstrâs*, containing modern scepticism, irrelevant arguments, fallacious conclusions, and misconceptions of facts. In Thee, this illusive

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क्षुधा मर्यादा हता.—By hunger moral law is transgressed.

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phenomenal world has become merged. In Thee, Who art Absolute, no conception becomes impossible, as Thou hast *Mâya* under control. O, The Adorable God! Thy two-fold manifestations (one with *Mâya*, and the other without *it*) are not easily comprehensible by our limited understanding, and therefore unknown to us. As both natures are absent in Thee, Thou art equally amenable to the comprehension of the simple-hearted as well as the perverted, as is the case with those who believe a piece of rope to be a serpent.

स एव हि पुनः सर्ववस्तुषु वस्तुस्वरूपः सर्वेश्वरः सकलजगत्कारणभूतः सर्वप्रत्यगात्मत्वात् सर्वगुणावभासोपलक्षितः एक एव पर्यवशेषितः ।

52. Again, the same God, Thyself, is self-existent in everything; He is the Lord of

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व्यसनैर्धनं हतं Wealth is destroyed when overtaken by distress.

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everything; the Supreme and Ultimate Cause of this universe; and being Omniscient, He is endowed with all Glorious Attributes—The only One that finally *remains*.

अथ ह वाव तव महिममहामृतरससमुद्र-
विप्रुषा सकृल्लीढया स्वमनसि निष्यन्दमा-
ननिरन्तरसुखेन विस्मारितदृष्टश्रुतविषय-
सुखलेशाभासाः परमभागवताः एका-
न्तिनो भगवति सर्वभूतप्रियसुहृदि सर्वा-
त्मनि नितरां निर्वृतमनसः कथमुह वा
एते मधुमथन पुनः स्वार्थकुशला ह्यात्म-
प्रियसुहृदः साधवस्त्वच्चरणांबुजानुसेवां वि-
सृजन्ति न यत्र पुनरयं संसारपर्यावर्तः ।

53. O Madhumathana! Can those devoted sole-attentive sages give up serving Thy lotus-feet which removes the possibility of repeated

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विपदा स्थैर्यं हतं By calamity one loses all courage.

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return to this world of misery, who have discarded the pleasure perceptible through objects of sight and hearing in consequence of the constant flow of Love and (pure) happiness in their mind which they enjoy for having tasted, for once only, a particle of the vast ocean of nectar of Thy magnificence?

त्रिभुवनात्मभवन त्रिविक्रम त्रिनयन त्रिलोकमनोहरानुभाव यदि मन्यसेऽस्माकं तावकानां पितः पितामह तव चरणनलिनयुगलध्यानानुबद्धहृदयनिगलानां स्वलिंगविवरणेनात्मसात्कृतानां अनुकंपानुरञ्जितसानुरागविशदरुचिरशिशिरस्मितावलोकेन विगलितमुखरसामृतकलया चान्तस्तापमनघार्हसि शमयितुम् ।

54. O God! the Soul and Support of the

पैशुन्येन कुलं हतं Noble birth gets contaminated by back-biting.

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three worlds! Thou art *Trivikrama* (three-paced), and Thou art *Trinayana* (three-eyed Siva); Thy sublime Spirit charms the three worlds. Thou art our Father, nay our Grandfather! We prostrate before Thy Feet. Our mind has been enslaved by meditating on Thy lotus-feet; Thou hast made us Thine own *part* by the evolution of Thy Spirit. O, The Sinless! be gracious to remove the pangs of our heart by casting on us Thy soothing, charming, smiling glance, springing from Mercy and attraction towards us, and by the sweet delightful words issuing from Thy Mouth which are like drops of nectar.

अथ भगवंस्तवास्माभिरखिलजगदुत्पत्ति-स्थितिलयनिमित्तायमानदिव्यमायाविनो-दस्य सकलजीवनिकायानां अन्तर्हृदयेषु बहिरपि च ब्रह्मप्रत्यगात्मस्वरूपेण प्रधान-रूपेण च यथा देशकालदेहावस्थानविशेषं

मदेन विनयः हृतः Modesty is corrupted by conceit.

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तदुपादानोपालंभकतया अनुभवतः सर्व-प्रत्ययसाक्षिण आकाशशरीरस्य साक्षात् परब्रह्मणः परमात्मनः कियानिहार्थवि-शेषो विज्ञापनीयस्स्यात् विस्फुलिंगादिभि-रिव हिरण्यरेतसः। अतएव स्वयं तदुप-कल्पयास्माकम् भगवतः परमगुरोस्तव चरणशतपलाशच्छायां विविधवृजिनसं-सारपरिश्रमोपशमनीमुपसृतानां वयं यत् कामेनोपासादिताः।

55. The Adorable, Thou playest as if in sport with the heaven-born *Mâya* which is the apparent cause of the creation, existence, and transformation of this whole universe; Thou art existent in the minds of all creatures as Omni-scient and All-pervading Inner-soul; and Thou art manifest outside the mind as Nature; and

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दुश्चेष्टया पौरुषं हतं Heroic valour is spoiled by mischief,

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Thou art present in the creatures (as Inner-soul) according to the requirements of different times, places, and conditions (of those creatures); and Thou art the Observer of wisdom (and intelligence &c. of those creatures); and Thy **Form** is as incomprehensible as the ethereal space. Thou art the Supreme God and Supreme Soul. Therefore, O Lord, The Adorable Being, before Whom we are as sparks to a huge fire, what humble representations have we to make in Thy presence? Mayest Thou, therefore, Thyself fulfil that desire of us who have taken refuge under the shadow of Thy lotus-feet which is capable of refreshing us, and of removing the various sins and turmoils of this world, and for the fulfilment of which desire we have approached Thee (as Thou art already aware of the same).

ध्रुवस्तोत्रम् (Dhruva's Prayer).

ब्रह्माद्यैर्वेदवेदज्ञैर्ज्ञायते यस्य नो गतिः ।

दारिद्र्येणादरः हतः By poverty all due regard is lost.

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तं त्वां कथमहं देव स्तोतुं शक्ष्यामि बालकः ॥
त्वद्भक्तिप्रवणं ह्येतत्परमेश्वर मे मनः ।
स्तोतुं प्रवृत्तं त्वत्पादौ ततः प्रज्ञां प्रयच्छ मे ॥

56. O God! I am a young lad, and (a such) how shall I be able to sing Thy Glorys Whom even the great sages like the four-faced Brahma, highly conversant with the eternal Vedas, have not been able to know sufficiently. My heart is filled with devotion to Thee, O Sovereign Lord! Do Thou grant me the neces sary understanding for placing my humble praises at Thy Feet.

सर्वस्मिन् सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक् ।
सर्वं त्वत्तस्ततश्च त्वमेवं सर्वात्मने नमः ॥

57. Thou abidest in all, Thou art all, Thou assumest all Forms; all are from Thee; hence Thou art all, the soul of all. Glory unto Thee the Lord of all beings.

ममतया चात्मप्रकाशः हतः By selfishness is lost self-respect.

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सर्वात्मकोऽपि सर्वेशः सर्वभूतस्थितो यतः ।
कथयामि ततः किं ते सर्वं वेत्सि हृदि स्थितं ॥

58. As Thou art the Soul of all, Lord of all things, and the Origin of all things, what shall I speak unto Thee, as Thou knowest everything in my mind, being seated in the hearts of all beings.

सर्वात्मन् सर्वभूतेश सर्वसत्वसमुद्भव ।
सर्वभूतो भवान् वेत्ति सर्वसत्त्वमनोरथम् ॥

59. O Thou, the soul of all things, the Sovereign Lord of all creation, and the source of all elements, Thou knowest all creatures as well as their desires.

यो मे मनोरथो नाथ सफलस्स त्वया कृतः ।
तपश्च तप्तं सफलं यद्दृष्टोसि जगत्पते ॥ ७६ ।

60. O Lord of the universe, whatever my

दाक्षिण्यं स्वजने One should show kindness to one's kith and kin.

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desire was, it has been crowned with success by Thy Grace; my devotional exercises have been adequately rewarded, since Thou art seen and realised by me.

विष्णुपुराण 1.12. Vishnu Purâna 1. 12.

श्री स्कांदपुराणे ब्रह्मोत्तरखंडे द्वादशोऽध्यायः ।

देवस्तुतिः (Prayer of demigods).

ओं नमो भगवते सदाशिवाय सकलतत्त्वात्मकाय सर्वमंत्रस्वरूपाय तत्त्वातीताय सर्वदेवाधिदेवाय वेदान्तसाराय अनंतकोटिब्रह्माण्डनायकाय सकललोकैककर्त्रे सकललोकैकभर्त्रे सकललोकैकसंहर्त्रे सकलनिगमगुह्याय निराभासाय निरामयाय निर्मलाय निर्लोभाय निर्मदाय नि-

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दया परिजने One should show compassion towards one's attendants,

श्चिन्ताय निरहंकाराय निरंकुशाय निष्कलंकाय निर्गुणाय निष्कामाय निरुपप्लवाय निरवद्याय निरन्तराय निष्कारणाय निरातंकाय निस्संगाय निर्द्वंद्वाय निराधाराय नीरागाय निष्क्रोधाय निष्पापाय निर्विकल्पाय निर्भेदाय निष्क्रियाय निस्तुलाय निस्संशयाय निरंजनाय निरुपमविभवाय नित्यशुद्धबुद्धपरिपूर्णसच्चिदानन्दाद्वयाय परमशान्तस्वरूपाय तेजोमयाय विश्वेश्वर विश्वतोमुख मृत्युंजय सदाशिव नमस्ते नमस्ते नमः

61. Salutation unto the Lord Sadâsiva, (the ever blissful) the essence of all entities, the Embodiment and subject-matter of all Mantras beyond all verities, Lord of lords, the essence

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शाठ्यं सदा दुर्जने One should deal roughly with the wicked.

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of all Vedanta, the ruler of myriads of Universe, the only Creator of all worlds, the only Supporter of all worlds, the only Destroyer—(transformer) of all worlds, one occult Principle of all scriptures, Self-glorious, subject to no ailment, the ever pure, without avarice, without vanity, free from anxiety, free from all egotism, self-absolute, free from all fault, without any attributes, free from calamity, free from any blemish, all-pervading (without any break or interval) without cause, without any disquietude, without concern, indifferent to all opposite pairs of feelings, without a support, without colour (love), without anger, without sin, without fear, without any differentiation, without action, without a second or match, free from all doubts, without collyrium, (glorious) without an equal, ever pure, all-knowing or all-embracing, Sachchidânanda, only one without a second, characterised with quietude—self-luminous, Lord of the Universe, hav-

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प्रीतिः साधुजने one should show affection towards the good.

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ing face in all directions, Conqueror of Death (Pluto), ever blissful, I prostrate before Thee,) postrate before Thee. (Skânda, Brahmôttara 12.I

APPENDIX.

(EXTRACT FROM THE PURÂṆÂS).

करुणाकरस्तोत्रम्

याचेहं करुणासिंधो यावज्जीवमिदं तव ।
अदैन्यं देहदार्ढ्यं च त्वत्पादांबुजसद्रतिम्॥
अनाद्यनन्तकालेषु भृत्योहं त्वं हि मे प्रभुः ।
त्वं तुष्टो वाथ रुष्टो वा त्वां विना मे गतिर्नहि

62. I beseech Thee, O merciful God, to grant me, as long as I live, a sound body, a sufficiency of worldly means, and an earnest desire to love and to worship **Thee.** I have always been, and shall ever be, **Thy servant;** and thou hast

---

नयो नृपजने One should have loyalty towards the Sovereign.

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been, and ever will be **My Lord.** Whether Thou art pleased with me or not, I have none to look up to, except **Thee.**

दोषाणां च सहिष्णुत्वे कुत्रापि त्वत्समो न हि।
मत्समो नहि देवेश कृतघ्नो वंचको भुवि ॥ ३ ॥
प्रसिद्धः शुल्कदासोहं शश्वत्तव जगत्पते ।
किं भयं किमु मे लक्ष्यं सर्वेष्वपि धुरंधर ॥

63. There is none who is as patient as Thou in tolerating my sins; and there is none here, O Lord, so ungrateful and insincere as I am. O Lord of the worlds! I am, Thy **well-known perpetual servant and Thy property.** Of whom, then, O upholder of the universe, should I be afraid? To whom else should I look up for blessings?

ईशस्य पूर्णकामस्य किमसाध्यं तवाच्युत ।
ममेष्टं च कियन्मात्रं तव दीनदयानिधे ॥

विद्वज्जने चार्जवं—One should have fair dealing with the learned.

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जगत्स्वामिन् कृपापूर्णः यदि त्वं न दयापरः ।
तदा का गतिरस्माकं गरदायां स्वमातरि ॥

64. What is impossible to Thee, O Eternal Father, Who art the Lord of all, and possessed of everything? My desires are a mere trifle to Thee, when compared to what Thou caust grant! O Master of the worlds, the Most Merciful, if Thou art not graciously kind to me, where is there any other asylum for persons of my stamp? Who can help it, if the mother herself offers her child poison as food (instead of nectar)?

त्वमेवैको जगत्त्राता दाता ज्ञाता दयान्वितः ।
त्वां विना कः पुमान् कर्ता ह्यस्माकं च मनोरथम्
उदारगुणशीलस्य साम्यं सर्वत्र वै तव ।
तस्माद्विश्वपते स्वामिन् कृपां कुरु मयि प्रभो ॥

65. Thou art the only One who art the Protector of the worlds, the great Bestower of

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शौर्यं शत्रुजने (प्रदर्शय) One should put forth heroism towards his enemy.

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good, the All-knowing, and the All-kind. Who else other than Thee, can gratify our desires? Thou art most generous, and impartially and equally just to all. Therefore, O Lord, Sovereign of the Universe, Possessor of all wealth, have mercy on me!

आर्तबंधुरिति ज्ञात्वा त्वामहं शरणं व्रजे ।
रक्ष मां त्यज वा देव यथेच्छसि तथा कुरु
दीनबंधो दयासिंधो सुहृद्बंधो जगत्पते ।
संसारसिंधुमग्नं मां आपत्सख समुद्धर ॥

66. Knowing that thou art the friend of the poor and the distressed, I have **surrendered** myself to **Thee.** Protect me, O Lord, or give me up as Thou deemest fit; Thy will be done, O Lord of the universe, Thou art the Helpful Relative of the needy, Thou art the Fountain of Mercy, Thou art the **Guide and Friend to all,** and the real Helpmate of those in affliction; Hence I crave Thy mercy to save me from

---

क्षमा गुरुजने (कुरु) One should show forbearance towards elders.

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drowning in the shoreless ocean of **Samsâra** (succession of births and deaths and consequent miseries and ailments).

आर्तिस्तोत्रम्.

Penitential Prayer.

संसारमरुकान्तारे दुर्व्याधिव्याघ्रभीषणे ।
विषयक्षुद्रगुल्माढ्ये तृषापादपशालिनि ।
पुत्रदारगृहक्षेत्रमृगतृष्णांबुपुष्कले ।
कृत्याकृत्यविवेकान्धं परिभ्रान्तमितस्ततः ।
अजस्रं जाततृष्णार्तं अवसन्नाङ्गमक्षमं ।
क्षीणशक्तिबलारोग्यं केवलं क्लेशसंश्रयं ।
संतप्तं विविधैर्दुःखैः दुर्वचैरेवमादिभिः ।
देवराज दयासिंधो देवदेव जगत्पते ।
त्वदीक्षणसुधासिन्धुवीचिविक्षेपशीकरैः ।
कारुण्यमारुतानीतैः शीतलैरभिषिञ्च माम् ।

67. Wandering to and fro in the meshes

आत्मलाभात् परं नास्ति There is no higher achievement than the acquisition of self.

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of the wilderness of **Samsâra,** infested with ferocious wild beasts of **pestilential diseases,** full of thorny and annoying **bushes** of low **passions,** filled with **trees** of **thirst,** and watered by the stream of the **mirage** of sons, wives, (houses, and fields)—I have been much fatigued and thoroughly disabled, and have become helpless and forlorn, always suffering from extreme thirst, blind, as it were, having no light or guide to discriminate right from wrong. Such a helpless wretch as I am, afflicted with unspeakable diverse calamities as noted above, with no strength or health to sustain me, and subject to distress of all kinds, O Devarâja (Lord of demigods) O Fountain (Ocean) of mercy, God of gods, Lord of the universe, be pleased to favour me with the ambrosial sprays of the waves of the **Ocean** of **Thy Kind Glance,** wafted by the cool and **consoling breeze** of Thy **perennial Mercy.**

प्राणाघातान्निवृत्तिः Avoidance from all cruelty to animals is necessary.

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मंगलाचरणम्—Final Benediction!

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकास्समस्ताः सुखिनो भवन्तु॥
काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी।
देशोयं क्षोभरहितो ब्राह्मणास्सन्तु निर्भयाः॥

68. May good betide all people; may all sovereigns rule the earth in the righteous path; may prosperity ever reign over the land for the benefit of all creatures (cows, Brahmins &c.)! and may all worlds prosper in peace and plenty!

69. May Parjanya (God of rain) pour forth rain (in time)! May the earth be blessed with crops! May the country be free from calamity (divine or human)! May Brahmins (typical of mankind) live (in peace) without apprehensions of any kind!

FINIS.

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Roman figures I, II, III denote **'Parts.'**
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ERRATA.

	Page	*Line*	*For*	*Read*
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„	56	8	sojourn	eternal abode
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„	17	3	son	sun
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